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SUVARṆAPRABHASA.

(СУТРА ЗОЛОТОГО БЛЁСКА).

ТЕКСТЪ УЙГУРСКОЙ РЕДАКЦІИ.

издали

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Предисловіе.

Въ 1909—11 гг. я былъ въ командировкѣ отъ «Русскаго Комитета для изученія Средней и Восточной Азіи» для лингвистическихъ изслѣдованій въ Восточномъ Туркестанѣ (Синъдзянъ) и Западномъ Китаѣ (Гань-су). Изъ этого путешествія мнѣ удалось вывезти большое собраніе листовъ древней уйгурской письменности.

Уйгурскія рукописи частью найдены мною въ китайскомъ селеніи Вунфыгу, или Вуншигу, въ провинціи Гань-су, около г. Сучжоу, частью куплены тамъ же, а часть получена въ даръ отъ губернатора (въ Сучжоу) г. Тиндунъ (廷 棟).

Въ буддійскія кумирни при селеніи Вуншигу пріѣзжаютъ два раза въ годъ на богомолье желтые уйгуры (сарыҕ јуҕур), живущіе отъ Вуншигу въ 2—3 дняхъ пути. Въ одно изъ этихъ богомолій, именно 8 числа 4 мѣсяца, т. е., въ данномъ случаѣ, 3 мая 1910 г., вмѣстѣ съ уйгурами пріѣхалъ въ Вуншигу (или по уйгурски інџӓн) и я изъ селенія Шихэйза, или Лянхуасы.

Новыхъ кумиренъ въ Вунфыгу по горамъ очень много, но всѣ онѣ заброшены и запущены за исключеніемъ двухъ-трехъ, въ которыхъ совершается въ настоящее время богослуженіе ламами-тангутами. Старыхъ кумиренъ-пещеръ здѣсь въ горахъ сохранилось только три съ фресками и надписями на тибетскомъ, китайскомъ и уйгурскомъ языкахъ.

Уйгурскія рукописи найдены мною въ одной изъ новыхъ кумирень. Листы рукописей въ безпорядкѣ, въ качествѣ ненужнаго и безполезнаго, но все же священнаго хлама, находились за большимъ изображеніемъ будды.

Всего въ этотъ первый разъ я получилъ 235 листовъ древне-уйгурской буддійской письменности.

Чтобы раздобыть побольше матеріала, я поручилъ знакомымъ мнѣ жителямъ селенія Вуншигу поискать еще гдѣ-либо подобныхъ рукописей, обѣщаясь пріѣхать сюда въ другой разъ осенью. Въ этотъ второй пріѣздъ, 27 октября 1910 г., я получилъ отъ пазуна (начальника) этого селенія, китайца Литинпана (李定邦), 132 листа.

Кромѣ того, отъ г. губернатора (даотай) Тиндунъ я получилъ 12 декабря 1910 же года 30 листовъ уйгурскихъ рукописей.

При ближайшемъ разсмотрѣніи оказалось, что бóльшая часть всѣхъ найденныхъ листовъ относится къ одному и тому же переводному сочиненію, а именно къ буддійской сутрѣ «Золотой блескъ — Suvarṇaprabhāsa»; уйгурское названіе ея — «алтун ӧңӱг јаруk јалтрыkлыk kопта кӧтрӱlміш ном еlікі атлыk ном», т. е. «Книга подъ заглавіемъ: сіяющая золотымъ блескомъ, надъ всѣмъ превознесенная царь-книга».

Значительное число листовъ уйгурскаго перевода этой же сутры «Золотой блескъ» было найдено третьей Прусской экспедиціей въ Турфанъ; часть изъ нихъ уже опубликована г. Мюллеромъ[1]), а остальную часть предполагалось издать въ факсимиле, какъ первый томъ «Ergebnisse der Kgl. Preussischen Turfanexpeditionen»[2]).

Академикъ В. В. Радловъ, котораго я письмомъ извѣстилъ о добытыхъ мною рукописяхъ, тотчасъ же прислалъ мнѣ отвѣтъ,

1) F. W. K. Müller. Uigurica. 2. Die Reste des Buddhistischen «Goldglanz-sûtra». Ein vorläufiger Bericht. Berlin 1908, стр. 10—35.

2) См. тамъ-же, стр. 16.

въ которомъ называлъ мое собраніе рукописей «драгоцѣнной находкой»[1]).

До сихъ поръ у насъ не имѣлось на уйгурскомъ языкѣ крупныхъ цѣлыхъ сочиненій. Кутадгу біліг [illegible], древнѣйшій памятникъ мусульманско-турецкой литературы, по позднѣйшимъ изслѣдованіямъ В. В. Радлова признается имъ первоначально написаннымъ *арабскими* буквами, а затѣмъ уже переписаннымъ по уйгурски[2]), и, кромѣ того, сочиненнымъ не на уйгурскомъ языкѣ.

Археологическія экспедиціи (русскія, англійскія, французскія, нѣмецкія, японскія) вывезли изъ Китайскаго Туркестана большое количество древне-турецкихъ рукописей, писанныхъ «орхонскимъ», сирійскимъ и уйгурскимъ алфавитами, но всѣ эти рукописи были извлечены изъ земли и представляли изъ себя массу по большей части мелкихъ, дефектныхъ обрывковъ[3]), что, конечно, затрудняло чтеніе и переводъ этихъ памятниковъ литературы.

Теперь, съ находкой сочиненія «Золотой блескъ», сразу явилась возможность составить болѣе полный словарь древне-уйгурскаго языка. Чтеніе мелкихъ рукописей, надо надѣяться, не представитъ уже тѣхъ затрудненій какъ до сихъ поръ

Кромѣ того, до послѣдняго времени считалось, что послѣднимъ столѣтіемъ существованія уйгурской письменности, и то

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1) Краткія первыя свѣдѣнія о найденныхъ мною уйгурскихъ рукописяхъ сообщены академикомъ В. В. Радловымъ въ предисловіи (см. стр. VII) къ соч. Kuan-ši-im Pusar. Eine türkische Übersetzung des XXV Kapitels der chinesischen Ausgabe des Saddharmapuṇḍarīka. Bibliotheca Buddhica, XIV. St. Petersburg. 1911. См. еще мой «Отчетъ о путешествіи къ уйгурамъ и саларамъ» (Извѣстія Русск. Комитета для изученія Ср. и Вост. Азіи, № 11, сер. II, 1912 г., стр. 90. С.-Пбургъ, 1912).

2) Das Kudatku Bilik. Theil II. St. Petersburg. 1910, стр. 554.

3) Исключеніе представляетъ, какъ мнѣ извѣстно, большая уйгурская рукопись «Абхи-дхарма-коша», найденная А. Штейномъ (Sir A. Stein); изданіе ея готовитъ профессоръ Д. Россъ (D. Ross).

уже въ упадочномъ состояніи, въ канцеляріяхъ Тимуридовъ, былъ примѣрно XIV—XV вѣкъ. Но теперь оказывается, что еще въ концѣ XVII и даже въ началѣ XVIII вв. около Дунхуана, Сучжоу и Гань-чжоу процвѣтала уйгурская письменность въ уйгурскихъ буддійскихъ монастыряхъ.

Нынѣ, спустя всего два столѣтія, среди современныхъ намъ уйгуровъ, живущихъ тамъ-же, откуда происходятъ описываемыя теперь мною рукописи, нѣтъ даже и воспоминаній о существованіи когда-то среди нихъ не теперешней тибетской, а своей родной уйгурской письменности.

Найденная мною и издаваемая теперь Академіею рукопись представляетъ изъ себя распространенный истолковательный переводъ съ китайскаго языка на уйгурскій буддійской сутры «Золотой блескъ». Уйгурскій переводъ сдѣланъ жителемъ города Бишбалыка[1]) Сынгку Сели Тудунгомъ (сыӊку сäli тутуӊ [都統]); объ этомъ имѣются свѣдѣнія въ самой рукописи, о времени же составленія этого перевода указаній въ рукописи нѣтъ. Въ рукописи на листѣ A. X. 38 a, 5 и далѣе мы читаемъ: «закончилось письмо и чтеніе десятой большой книги изъ сутры, извѣстной подъ заглавіемъ: сіяющая золотымъ блескомъ, надъ всѣмъ превознесенная царь-книга. Хорошо! Хорошо! Въ великомъ китайскомъ государствѣ бодисатва учитель, знатокъ Трипитаки Ицзінъ ( ), изучившій различныя сочиненія и всѣ книги махаяны и хинаяны (大乘, 小乘), сначала перевелъ съ индійскаго языка на китайскій языкъ, а затѣмъ въ настоящее (букв. при-

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1) Развалины Бишбалыка (Пятиградіе) находятся недалеко отъ селенія Ху-пу-цзы (хоў-баб-дзы 后堡子) и извѣстны подъ именемъ По-чэн-цзы (п̔о-чӧӊ-дзы 皮城子). См. Извѣстія Русскаго Комитета 1909 г., № 9, стр. 66—70: Поѣздка Б. В. Долбежева къ развалинамъ Бишбалыка. Г. Е. Грумъ-Гржимайло (Описаніе путешествія въ Зап. Китай. Т. III, 1907 г., стр. 274—287) первый указалъ на истинное мѣстоположеніе Бишбалыка.

шедшее), тревожное и дурное время пяти смутъ[1]) позднѣйшій(?) ученый житель города Бишбалыка Сынгку Сели[2]) Тудунъ, переведя опять (букв. вторично) съ китайскаго языка на турецкій уйгурскій[3]) языкъ, эту царь-книгу написалъ и закончилъ. Хорошо! Хорошо!»[4]).

Если въ самой рукописи не имѣется указанія на время составленія этого перевода, то зато мы встрѣчаемъ здѣсь нѣсколько приписокъ, изъ которыхъ можно узнать о времени и мѣстѣ написанія рукописи, о писцахъ и заказчикахъ-жертвователяхъ, по просьбѣ которыхъ эта рукопись переписывалась. Такъ, A. I. 18 b (въ концѣ): въ двадцать шестой годъ (правленія) Дай Цинской Династіи Кан-си[5]), въ годъ зайца, элементъ-огонь въ очагѣ, закончилъ писать (эту книгу) состоящій (тајаклыҕ)

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1) Объясненіе выраженія [illegible] [illegible] г. Мюллеру удалось найти въ сутрѣ 阿難四事經 (B. Nanjio, Catal. Nr. 696 = T'au 14, Heft 10, S. 34 a, unten Z. 8): Будда сказалъ: ... время послѣ моего ухода (т. е. смерти) будетъ называться (временемъ) пяти смутъ. F. W. K. Müller. Uigurica II, Berlin, 1911, стр. 91.

2) Слово [illegible] нужно транскрибировать не салы, а cäli (celi), какъ это видно изъ одного документа въ издаваемомъ академикомъ В. В. Радловымъ трудѣ «Uigurische Sprachdenkmäler» 88,43: мурут арјадан та туркучы cälilärгä ([illegible]); еще см. Müller, Uig. II, 60,67: čitung salikä [? по моему: чітуң cälikä]; 88,73: sinandu sali [слѣдуетъ сынанду cäli]. Слово cäli означаетъ какое-то положеніе человѣка въ отношеніи къ уплатѣ монастырскихъ налоговъ и податей; къ этому слову, поэтому, не имѣетъ никакого отношенія привлеченныя Мюллеромъ (Uig., I, стр. 14) изъ Bretschneider, Notices of the mediaeval geography and history of Central and Western Asia, London 1876,— слова sali wei-wur̥, т. е. желтый уйгуръ.

3) Здѣсь, какъ видимъ, встрѣчается названіе тӳрк уіҕур тіl турецкій уйгурскій языкъ; до сихъ поръ мы имѣли въ рукописяхъ только или уіҕур тіl (см. Bruchstück des Ārya Rājāvavādaka genannten Mahāyāna Sūtra. W. Radloff. Kuan-ši-im-Pusar. Стр. 72,40; 74; 82. Taf. II,b), или тӳрк тіl (какъ въ [illegible] [illegible] и въ берлинскихъ отрывкахъ этой же сутры «Золотой блескъ»; Müller, Uig. I, стр. 14).

4) Сравн. еще приписку въ концѣ четвертой тетради (A. IV.) настоящаго изданія и Müller, Uig. I, стр. 13—14.

5) [illegible] [illegible] [illegible] [illegible] [illegible] 康熙 Кан-си 1662—1722 г.: 26-й годъ правленія Кан-си соотвѣтствуетъ 1687 г. по Р. Х.

при кумирнѣ «Ку-йи-куа» Бильгя Талуй Саби [[1])], по просьбѣ Ратна Вачира ( ) (Ratnavajra) въ городѣ Дун-хуанѣ ( ) въ десятый мѣсяцъ, въ 24 счастливый день. Да будетъ эта (книга) послѣдующимъ (читателямъ) искупительнымъ моленіемъ. Хорошо!»

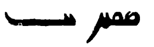
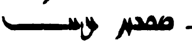
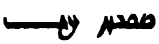
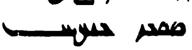
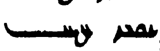
Этотъ же 26-й годъ правленія Кан-си (т. е. 1687 г. по Р. Х.) встрѣчается и въ другихъ мѣстахъ рукописи; А. III. 37 а: «въ правленіе августѣйшаго Кан-си, въ двадцать шестой годъ, я, бѣдный Ратна Вачиръ Саби ( ) закончилъ писать для избавленія и спасенія моихъ покойныхъ родителей...»; А. VI. 30 b 16—22: «шестая книга переписана въ двадцать шестой годъ правленія Кан-си, шестого мѣсяца, въ 22 день. Бѣдный Свасти Тойынъ ( ). Да будетъ это спасеніемъ хорошимъ монахамъ. Хорошо! Хорошо!»

Рукопись «Золотой блескъ» писана очень четко; ошибокъ почти нѣтъ. У словъ ошибочно написанныхъ или излишнихъ находятся съ *правой* стороны черточки.

Звуки п-б ( ), ш-с-з-ж (,), т-д (,), k-ҕ-х ( ) и к-г ( ) буквами не различаются; здѣсь и , и могутъ почти при всякихъ положеніяхъ замѣнять одинъ другого. Напр. и міръ, бытіе; и различный, другой; и разный; кічік или кічіг малый; парып или барып пойдя и др.

Знакъ (j, и) по большей части не отличается отъ знака для звука (в) въ серединѣ и началѣ словъ; такъ, віхар (А. I. 18 b 18) — кумирня; вачір (А. I. 18 b 19); kyвpak; сравн. јыл годъ. Въ настоящемъ изданіи, въ тѣхъ

1) віхар кумирня (vihāra); сравн. у Мюллера «vχar»; монг.-книж. бykap, въ живыхъ монгольскихъ нарѣчіяхъ неизвѣстно. См. Б. Я. Владимірцевъ. Турецкіе элементы въ монгольскомъ языкѣ. Зап. В. О. И. Р. А. Общ. 1911 г. т. XX, стр. 164 = 12 стр. отд. оттиска. Изъ турецкихъ племенъ слово это употребляется саларами (живущими по р. Хуан-хэ, около г. Сюнхуатина) въ формѣ «похор».

случаяхъ, гдѣ и несомнѣнно произносилось какъ «в» ( ), вмѣсто и всегда печатается . Кромѣ того, въ нашей рукописи звукъ «а» («-ä») изображается въ нѣкоторыхъ случаяхъ какъ (к); это бываетъ 1) когда буква «а» пишется въ концѣ слова отдѣльно отъ другихъ буквъ слова, 2) послѣ к и п, напр. въ аффиксѣ дательнаго падежа «ыңа» — «iңä» и «кä» — «гä» и 3) или въ словахъ нужно отнести и слова вродѣ «öзгä», bilгä... Во всѣхъ этихъ случахъ въ настоящемъ изданіи вмѣсто печатается ; такъ напр. вмѣсто печатается ; вм.  — ; вм. — ; въ дат. пад.: вм.  — ; вм.  — ; еще: вм. , печатается , .

Точки при буквахъ ставятся въ исключительныхъ случаяхъ, чаще при (н), если рядомъ съ этой буквой скопляются другія подобныя же «зубцовыя» буквы.

По языку, по своимъ грамматическимъ формамъ этотъ памятникъ написанъ, употребляя терминологію академика В. В. Радлова, на томъ восточномъ, древне-уйгурскомъ смѣшанномъ нарѣчіи, въ которомъ на ряду съ формами древне-сѣвернаго, «орхонскаго» нарѣчія, встрѣчаются формы и изъ турецкаго языка древне-южнаго, уйгурскаго[1]). Въ этомъ отношеніи нашъ памятникъ совершенно сходенъ съ берлинскими отрывками изъ этой же сутры.

Академикъ В. В. Радловъ относитъ, судя по языку, появленіе этого турецкаго перевода сутры «Золотой блескъ» къ XIII—XIV вв.

Вся рукопись писана на очень хорошо сохранившейся крѣпкой, желтой бумагѣ. На страницѣ (60 × 23 сантиметр.) въ среднемъ находится 22—25 строкъ крупнаго нескорописнаго письма. На сохранившихся первыхъ листахъ книгъ (за исклю-

1) О классификаціи древнетурецкихъ нарѣчій см. W. Radloff, Alttürkische Studien, V. Извѣстія Императ. Академіи Наукъ, 1911 г. стр. 427—452.

ченіемъ первой книги) находятся миніатюрныя изображенія сидящаго на престолѣ будды съ тибетскими подписями. Нѣкоторыя слова (заглавія отдѣловъ, собственныя имена, слово и др.) пишутся красной краской; слова эти напечатаны здѣсь съ точками съ *лѣвой* стороны, напр.

Все содержаніе «Золотого блеска» дѣлится на книги [отъ тäксiн (v) вращаться, повертываться; букв. «свитокъ»] и главы (отдѣлы) (отъ дѣлить).

Перехожу къ обозрѣнію содержанія рукописи.

Первый листъ, A. I. 1a, представляетъ изъ себя какъ бы титульный листъ; на немъ только одна строчка съ магическими молитвенными словами   — ōм а kуң[1]) (oṃ aḥ hūṃ).

Съ оборота перваго листа (1b) начинается введеніе или предисловіе (, 序) ко всему сочиненію «Золотой блескъ».

Въ этомъ предисловіи послѣ краткихъ свѣдѣній о переводчикѣ «Золотого блеска» съ индійскаго языка на китайскій, «знатока трипитаки И Цзинѣ», излагаются двѣ очень интересныя буддійскія легенды о важности и спасительности сутры «Золотой блескъ». Въ имѣющихся текстахъ этой сутры на санскритскомъ, тибетскомъ, китайскомъ, монгольскомъ и калмыцкомъ языкахъ (въ библіотекахъ: Императорской Публичной, Азіатскаго Музея и Университета) легендъ этихъ не имѣется.

Можно думать, что этимъ двумъ легендамъ мы обязаны теперь тѣмъ, что до насъ дошелъ турецко-уйгурскій переводъ «Золотого блеска» въ двухъ спискахъ.

Въ первой легендѣ (A. I. 2b 6 — A. I. 9a 16) повѣствуется о чудесномъ избавленіи начальника города Инчжоу (), бека Кю-тау ( ), отъ жестокихъ наказаній за умерщвленіе многихъ животныхъ и о возрожденіи этихъ животныхъ въ образѣ человѣческомъ; — все это совершилось благодаря *пожеланію* Кю-тау переписать издаваемую теперь сутру.

1) Сравн. Müller, Uig. II, стр. 75 примѣч.

Во второй легендѣ (A. I. 9a 17 — A. I. 10b 20) сообщается, какъ по причинѣ *чтенія* «Золотого блеска», жена начальника Кюнчинъ ([illegible]) въ слободѣ Ан-ку ([illegible]) тоже избавилась отъ мученій, а убитыя ею животныя въ свою очередь тоже переселились въ міръ людей. (Листъ 11-й отсутствуетъ). На л. A. I. 13b заканчивается первая часть предисловія.

Далѣе помѣщена торма ([illegible]) четыремъ небеснымъ махараджамъ, — сочиненіе учителя Боди Дармы ([illegible]), — переводъ съ тибетскаго языка на уйгурскій ученаго Танвасина ([illegible]), по просьбѣ Кумганъ Тудунга ([illegible]), см. A. I. 16b 2.

A. I. 16b 10 — 18a 20: «похвала восьми чайтьямъ съ заглавіемъ на индійскомъ, тибетскомъ и уйгурскомъ языкахъ»; «хвалу чайтьямъ восьми великихъ мѣстъ, сочиненную почтеннымъ и великимъ учителемъ Нагарджуной ([illegible]), я, Амука Сири ([illegible]) (Amoghaçrī), учитель, переведя съ индійскаго языка на турецкій уйгурскій языкъ, закончилъ собственной рукой въ годъ рожденія будды, въ годъ коровы, четвертаго мѣсяца, 14 числа».

Потомъ (A. I. 18a) излагаются условія, соблюденіе которыхъ необходимо раньше, чѣмъ приступить къ чтенію сутры «Золотой блескъ». Такъ, «прежде чтенія этой книги нужно погрузиться въ созерцаніе и, благоговѣйно молясь, нужно читать (хвалу) и покланяться этимъ 8 чайтьямъ; затѣмъ, ставъ на колѣни и поклонившись, слѣдуетъ прочитать торму, — одинъ стихъ изъ книги, по-индійски или по-турецки — и потомъ уже приступить къ чтенію (самой) этой книги. Ставъ на колѣни и сложивъ руки, слѣдуетъ читать вотъ этотъ стихъ: «я покланяюсь и воздаю хвалу вамъ, о правитель и ханъ надъ разнообразными сутрами, имѣющему имя широкаго и глубокаго сокровища — драгоцѣнной, дорогой и великой Махаяны, истинному владыкѣ и подателю чистаго, высочайшаго блага и правильнаго и яснаго прозрѣнія,— истинному сокровищу (т. е.) — сіяющему золотымъ

блескомъ, надъ всѣми превознесенному (этому) писанію. Хорошо! Хорошо! Хорошо!»

Съ первыхъ страницъ второй книги (A. II.) начинается собственно изложеніе «Золотого блеска».

Отъ *второй* книги сохранилось 48 листовъ: л. 1 — осталась половина; лл. 2—20 сохранились цѣликомъ; 20—48 сильно дефектны. Книга безъ конца.

A. II. до 29a безъ заглавія, соотвѣтствуетъ китайской главѣ третьей «различіе трехъ тѣлъ».

A. II. 29b: глава *четвертая* (?) «исполненіе формулы покаянія, видѣвъ во снѣ золотой барабанъ» (кит. загл. «сонъ о раскаяніи»).

Третья книга (A. III.) писана на 37 листахъ; лл. 1 и 3 отсутствуютъ. На л. 37a 11

A. III. 37a 9: книга третья, глава *пятая:* «уничтоженіе преградъ дѣяній» (кит. загл. «уничтоженіе преградъ»).

Отъ *четвертой* книги (A. IV.) сохранились листы 1—50 и 53—74; нѣтъ только 51 и 52 лл.

A. IV. 73b 22: книга четвертая, глава *шестая:* «ученіе руководящей книги, называемой: дарани чистыхъ мѣстъ и мысль пониманія, называемая боди» (кит. загл. «дарани чистыхъ земель»).

Пятая книга (A. V.) сохранилась очень хорошо; она на тридцати листахъ (, немного дефектны только 3 и 4 листы).

A. V. 1a 7: пятая книга, *седьмая* глава: «хвала (буддѣ) представленіемъ цвѣтка лотоса» (кит. загл. «хвала лотосовому зонту»).

A. V. 6a 6: глава *восьмая,*— «ученіе дарани чистаго золота» (кит. загл. «золотое превосходное дарани»).

A. V. 9b 20: глава *девятая:* «ученіе основанія пустоты» (кит. загл. «пустота»).

A. V. 14a 20: глава *десятая:* «удовлетвореніе непреодолимаго желанія, упираясь на основаніи пустоты» (кит. загл. «выполненіе желаній на основаніи пустоты»).

A. V. 27 b 20 и 30 a 18: глава *одиннадцатая:* сохраненіе обществъ небожителей и людей четырьмя небесными махараджами» (кит. загл. «четыре махараджи наблюдаютъ за небожителями»).

Книга *шестая* (A. VI.) на тридцати листахъ, изъ нихъ осталось двадцать восемь (нѣтъ лл. 1, 20 и 21).

A. VI. 30 b 11: глава *двѣнадцатая:* «сохраненіе міра четырьми махараджами».

Книга *седьмая* (A. VII.) на двадцати листахъ; недостаетъ только перваго листа.

Начало: глава *тринадцатая* [F. W. K. Müller, Uigurica, стр. 11]: «ученіе дарани, называемой неприцѣпляющейся».

A. VII. 4 a 7: глава *четырнадцатая:* «ученіе дарани, называемой: Чинтамани» (кит. загл. «драгоцѣнное жемчужное дарани»).

A. VII. 8 a 12: глава *пятнадцатая:* моленіе небесной дѣвы Сарасвати.

Книга *восьмая* (A. VIII.) на 38 листахъ, изъ нихъ есть: 2—25, 29, 31—38 лл.; нѣтъ: 1, 26—28 и 30 лл.

A. VIII. до 8 b 15: продолженіе предыдущей главы пятнадцатой.

A. VIII. 8 b 18: глава *шестнадцатая:* «моленіе небесной дѣвы Шри» (кит. загл. «богиня великаго счастья»).

A. VIII. 11 b 8: глава *семнадцатая:* «увеличеніе богатства богинею счастья Шри» (кит. загл. «большое великое счастье».

A. VIII. 16 a 13: глава *восемнадцатая:* «моленіе царицы земли Васунтары» (кит. загл. «духъ земли»).

A. VIII. 21 b 4: глава *девятнадцатая:* «моленіе предводителя боговъ Санчаначави».

A. VIII. 25 b 9: глава *двадцатая:* «ученіе истинныхъ правилъ для царей».

A. VIII. 38 b: «ученіе правилъ для царей, называемыхъ раджа шастръ».

Книга *девятая* (А. IX.): лл. 1—8, 21—31 (нѣтъ 9—20 л.).

А. IX. 1a 6: глава *двадцать первая:* «изученіе обстоятельствъ царя Сучари» (кит. загл. «царь добраго рожденія»).

А. IX. 6 b 18: глава *двадцать вторая:* «храненіе богами и якшами» (кит. загл. «храненіе небесныхъ ракша»).

А. IX. 18—27 на недостающихъ 12 листахъ: глава *двадцать третья* и глава *двадцать четвертая.*

А. IX. 27 b 8: глава *двадцать пятая:* «изложеніе поступковъ мужа Итака Исанти».

Книга *десятая* (А. X.): лл. 5—39 (нѣтъ лл. 1—4).

А. X. конецъ до X. 23: глава *двадцать шестая* (кит. загл. глава 26 «отрѣшеніе отъ тѣла»).

А. X. 23 b 20: «похвала совершенно мудраго бога боговъ Будды бодисатвами десяти странъ» (кит. загл. глава *двадцать седьмая:* «похвала бодисатвъ десяти странъ».

А. X. 26 b 12: глава *двадцать седьмая:* «восхваленіе бога боговъ Будды бодисатвою Сомакету».

А. X. 28 a 10: глава *двадцать девятая:* «восхваленіе бога боговъ Будды богомъ дерева Боди».

А. X. 30 a 20: глава *тридцатая:* «восхваленіе бога боговъ Будды небесной дѣвою Сарасвати» (кит. загл. «похвала небожительницы»).

А. X. 32 a 15: глава *тридцать первая:* «передача этой драгоцѣнной сутры» (кит. загл. *тридцать второй* главы «наставленіе».

Все сочиненіе заканчивается тѣмъ-же молитвенно-похвальнымъ стихомъ къ «Золотому блеску», который (т. е. стихъ) помѣщенъ и въ началѣ сутры, см. А. I. 18 b 5—14.

Кромѣ рукописи «Золотого блеска» мы издаемъ здѣсь и рукопись «A. N.», такъ какъ она по своему содержанію является въ близкой связи съ ней. Рукопись эта (на пяти листахъ) датирована 27 годомъ правленія Кан-си, т. е. 1688 г. по Р. Х. Интересно, что въ ней есть упоминаніе о г. Сучжоу и объ уйгурскомъ народѣ.

A. N. I, 4 b: (да будетъ?) счастіе народу, жителямъ города Сучжоу [[illegible]][1]), и — счастіе костямъ рода уйгурскаго и по пламенной силѣ драгоцѣнной этой сутры да сіяетъ имя сильнаго Кан-си, народъ да будетъ многочисленъ!»...

Мартъ 1913 г.
С.-Петербургъ.

Сергѣй Маловъ.

Къ предисловію С. Е. Малова мнѣ остается прибавить лишь нѣсколько словъ. За изданіе текста мы взялись только послѣ того, какъ я скопировалъ весь текстъ и выписалъ всѣ слова, встрѣчающіяся въ немъ. Особенно важно было для насъ, что мы имѣли возможность прочесть значительную часть второй и пятой книги въ сравненіе со всѣми существующими редакціями Suvarṇaprabhāsa на санскритскомъ, тибетскомъ (въ двухъ переводахъ съ китайскаго и съ санскритскаго языковъ), китайскомъ и монгольскомъ языкахъ. При этомъ драгоцѣнныя указанія Ѳ. И. Щербатскаго, В. Л. Котвича, А. И. Иванова и ученаго буддиста Б. Г. Барадійна дали намъ возможность вникнуть въ уйгурскую буддійскую терминологію. Безъ помощи этихъ лицъ изданіе уйгурскаго текста пришлось-бы отложить на долгое время.

Текстъ печатается по сдѣланной мною копіи и провѣряется по оригиналу. До 10-ой страницы книги III-й мы читали кор-

1) Сӯкчі балык — городъ Суджоу [肅 州]. Въ памятникахъ «орхонской» письменности мы имѣемъ: 𐰽𐰆𐰍𐰲𐰆𐰉𐰞𐰃𐰴, т. е. suγču b(a)lïq, см. V. Thomsen. Stein's manuscripts in turkisch «Runic» script from Miran and Tunhuang J. R. A. S. January, 1912, стр. 186, 189. Plate I. Сравни названія этого города у Марко Поло, см. И. П. Минаевъ. Путешествіе Марко Поло. Изд. И. Р. Геогр. Общ. подъ ред. В. В. Бартольда. Записки Имп Русск. Геогр. Общ. т. 26, СПб. 1902, стр. 79. Въ настоящее время желтые уйгуры (сарыҕ јуҕур) называютъ этотъ городъ «Сукчи» (сукчы, сукчі); сравни названіе города Ган-чжоу: въ уйгурскихъ рукописяхъ: [illegible] камчы (см. пока неизданную рукопись «М. 1» 1702 года по Р. Х., — это самая позднѣйшая датированная рукопись, найденная мною тоже въ Вуншигу); у Марко Поло, стр. 79 и у желтыхъ уйгуровъ «гамсы».

ректуру совмѣстно съ С. Е. Маловымъ. Послѣ отъѣзда С. Е. Малова я продолжаю читать корректуры одинъ.

Къ крайнему нашему сожалѣнію мы не имѣли возможности при изданіи пользоваться фотографическими снимками многочисленныхъ отрывковъ берлинскихъ рукописей, которые навѣрно дополнили-бы часть имѣющихся въ нашемъ оригиналѣ пробѣловъ.

Обозначеніе предисловія ([illegible] сў) уйгурскаго текста черезъ I. 1—18 ошибочно. Въ тибетскомъ и китайскомъ переводахъ находится отдѣльная *книга первая*, которая, какъ видно изъ Uigurica I[1]), существовала и въ уйгурскомъ переводѣ Сіңку сäli тутуңа, такъ какъ на стр. 15 есть надпись: (паш) тыңкы ўlўш тӧрт, часть первая, стр. 4. Въ имѣющемся у насъ текстѣ не осталось ни слѣда этой части.

Исправленіе и прибавленіе пропущенныхъ переписчиками текста и вставленныхъ впослѣдствіи между строками буквъ, словъ и выраженій отмѣчены только тогда, когда приходилось прибавить новую строку, какъ напр. III. 19 b, стр. 8; тогда я вставлялъ ихъ между [ ].

Оторванныя заглавія на стр. II. 47 а и II. 48 а прибавлены въ [ ] ошибочно; если эти листы принадлежатъ къ книгѣ II-й, то навѣрно есть пропускъ послѣ листа II. 46.

Уже С. Е. Маловъ указалъ на разницу орѳографіи Берлинскаго и Петербургскаго текстовъ. Я увѣренъ, что орѳографія нашего текста сходится съ первоначальной орѳографіей жителей города Беш-балык'а Сыңку сäli тутуң'а, несмотря на то, что имѣющійся въ Берлинѣ текстъ былъ писанъ въ Турфанѣ гораздо раньше, чѣмъ нашъ текстъ. Точно такъ же я увѣренъ, что уйгурскій переводъ вообще былъ сдѣланъ довольно поздно, никакъ не раньше XIII или XIV-го столѣтія, хотя языкъ его въ грамматическомъ и лексическомъ отношеніяхъ вполнѣ схо-

1) Uigurica von F. W. K. Müller. Berlin 1908 (Abh. d. Königl. Akademie der Wissenschaften).

денъ съ языкомъ манихейскихъ текстовъ VIII и IX столѣтій. Но это есть литературный языкъ уйгуровъ и восточныхъ турокъ, который окончательно выработался между VIII и X столѣтіями и потомъ уже употреблялся въ монастыряхъ безъ всякаго измѣненія, между тѣмъ какъ разговорный языкъ подвергся впослѣдствіи сильнымъ измѣненіямъ. Только едва замѣтные слѣды въ уйгурскихъ текстахъ доказываютъ основательность этихъ сужденій, и я надѣюсь въ скоромъ времени подробно изложить мои взгляды на отношенія разговорнаго уйгурскаго языка къ письменному.

В. Радловъ.

С.-Петербургъ, 1 Августа 1913 г.

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(ᠲᠡᠩᠷᠢᠨ ᠦᠭᠡᠢ ᠴᠢᠮᠡᠭ) ᠪᠣᠯᠪᠠᠰᠤ ᠪᠣᠯᠤᠮᠤ
(ᠰᠠᠶᠢᠨ ᠪᠣ) ᠶᠠᠭᠤᠨ ᠶᠡᠷ ᠪᠣᠯᠤᠨ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠶᠡᠭᠡ
(ᠦᠭᠡᠢᠯᠡᠪᠡ) ᠦᠭᠡᠢ ᠄ ᠡᠨᠡ ᠶᠡᠭᠡ ᠬᠠᠮᠤᠭ ᠶᠠᠭᠤᠨ ᠪᠣᠯᠤᠮᠤ
ᠪᠣᠯᠪᠠ ᠪᠣᠯᠤᠭᠰᠠᠨ ○ ᠪᠣᠯᠤᠨ ᠰᠠᠭᠤᠭᠰᠠᠨ ᠲᠡᠭᠦᠨ
ᠲᠡᠷᠡ ᠪᠣᠯᠵᠤ ᠶᠠᠭᠤᠨ ᠄ ᠶᠠᠭᠤᠨ ᠶᠠᠭᠤᠨ ᠶᠡᠭᠡ
ᠲᠡᠭᠦᠨ ᠡ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠣᠯᠤᠨ ᠡ ᠪᠣᠯᠤᠭᠰᠠᠨ
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ᠶᠠᠭᠤᠨ ᠲᠡᠷᠡ ᠪᠣᠯᠤᠨ ᠲᠡ ᠲᠡᠭᠦᠨᠦ ᠰᠠᠭᠤᠭᠰᠠᠨ ᠪᠣᠯᠤᠨ
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ܚܨܕܡ ܢܩܕܪܝܒ ܢܩܕܨܠܡܝܪܝܒ ܀ ܘܩܠ ܚܚܨܡ

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ܡܫܐ ܪܩܘܡܘ ܢܩܕܡ ܐܠ ܡܣܠܩܕܡܨܚܕܡ ܘܩܕܡܨܠܚܕܡܫܐ

ܣܚܕܡ ܣܩܝܡܪ ܡܘܪܚܝܡܕܡ ܡܪܝܡ ܡܪ ܡܩܘܪܝܕܡ ܡܩܕܡ

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ܢܩܕܡ ܚܣ ܀ ܢܩܕܠܩܡܡ ○ ܡܩܠܡܠ ܣܩܡܕܡ ܝܡܨܒ

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ܝܕܡ ܡܕܝܪܝܒ ܣܚܒܠܟ ܡܘܪܝܡܠܟܒ ܝܡܠ ܀

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ࡔࡀ ࡃࡓࡀ ࡅࡉࡀ ࡉࡁ ࡍࡀ ࡉࡁ ࡅࡌࡀࡍࡀ
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ࡉࡍࡀ ࡔࡉࡓࡉࡌ ࡍࡀ ࡅࡀ ࡍࡀ ࡉࡍࡀ ࡍࡋࡀࡍࡉࡁ
(ࡅࡀ)ࡓࡉࡌ ❖ ࡃࡌ ࡉࡃࡀ ࡅࡌࡀࡍࡀ ࡉࡍࡀ ࡍࡃࡓࡌ
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(ࡅࡌࡌ) ࡉࡍࡀ ࡍࡋࡃࡉࡍࡀ ❖ ࡆࡓࡌ ࡉࡁ ࡅࡀ ࡅࡉࡌࡀ
(ࡀ)ࡌ ࡉࡍࡃࡌ ࡌࡌࡉࡌ ࡌࡌ ࡍࡋࡃࡀ ࡍࡋࡌࡉࡌ
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ࡔࡀࡓࡉࡓ ࡅࡌࡊࡀࡁࡔࡀ ࡄࡉࡁࡉࡋ ࡆࡉࡅࡀ ࡌࡍ ࡔࡅࡌࡀࡉ ࡌࡀࡓࡄ

ࡄࡀࡆࡀ ࡌࡀࡍ ࡄࡀࡉࡍࡀࡍ ࡅࡄࡉࡋࡀ ࡓࡁࡀࡓࡁࡀ

ࡅࡌࡍࡀࡓࡀ ࡌࡀࡓࡀ ࡌࡀࡍ ࡄࡀࡍ ࡅࡌࡍ ࡌࡀ

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ࡄࡀࡉࡍ ࡌࡍ ࡀࡋࡀࡅࡀࡋࡀ ○ ࡀࡍࡀࡍ ࡌࡀࡍࡀࡅࡀࡋࡀ

ࡅࡌࡀࡍࡀࡋ ࡄࡀࡉ ࡅ ࡌࡀࡋࡀࡁ ࡅࡌ ࡅࡌࡍࡀࡋࡀࡋ ࡌࡀࡍࡀ

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ࡌࡀࡍࡀ ࡌࡍ ࡌࡀࡍࡀ ࡌࡀࡍࡃࡀ ࡃࡄࡉࡉࡀ ࡍࡀࡔࡉࡌࡕࡀ
ࡍࡀࡌ ࡄࡀ ࡍࡀࡌࡀࡋࡀ ࡔࡀࡌࡀ ࡅࡀࡓࡀ ࡄࡉࡍ ࡅࡀࡍࡀࡌࡀ
ࡍࡀࡌࡀࡋࡀ ࡅࡀࡋࡀ ࡄࡀࡌࡀࡍ ࡌࡉࡀ ࡅࡄࡀ ࡌࡀࡍࡀ
ࡍࡀࡌࡀࡋࡀ ࡍࡀࡌࡀࡋࡉࡀ ࡌࡀࡋࡀࡌࡀ ࡏࡌ ࡌࡀࡋࡀࡌࡀ
ࡌࡀࡍࡃࡉࡀ ࡄࡉࡉࡀ ࡍࡀࡌࡀ ࡅࡄࡀ ࡍࡀࡔࡉࡌࡕࡀ
ࡄࡀࡋࡀ ࡍࡀࡌࡀࡍ ࡏࡅࡕࡓࡀ ࡌࡀࡍࡃࡀ ࡔࡀࡋࡉࡌ
ࡉࡀࡓࡃࡍ ࡅࡀࡓࡃࡀࡍ ○ ࡅࡌࡀࡍࡃࡀ ࡅࡄࡀ
ࡌࡀࡌࡀ ࡌࡀࡍ ࡌࡀ ࡄࡉࡉࡀ ࡍࡀࡌࡀࡉࡀ ࡃ ࡀ ࡅࡄࡀ ࡌࡀࡍࡃࡉࡀ
ࡍࡀࡌ ࡄࡉࡉࡀ ࡌࡍ ࡌࡀࡍࡃࡀ ࡌࡀࡌࡀࡍࡀ ࡌࡀࡍࡃࡀࡉࡀ ࡅࡀࡓࡃࡀࡍ
ࡌࡀࡓࡀ ࡅࡌࡀࡍࡃࡀ ❖ ࡄࡉࡉࡀ ࡄࡓࡀ
ࡅࡌࡀࡋࡊࡀ ࡄࡉࡉࡀ ࡅࡄࡀ ࡌࡀࡍࡃࡉࡀ ࡍࡀࡌ ࡄࡉࡉࡀ
ࡌࡀࡍࡃࡀ ࡅࡄࡀࡌ ࡋࡊࡀ ࡅࡀࡓࡃࡀࡍ ࡌࡀࡓࡀ
ࡅࡌࡀࡌࡀࡋࡀ ࡄࡉࡉࡀ ࡌࡀࡌ ࡄࡉࡉࡀ ࡍࡀࡌ ࡅࡄࡀ ࡌࡀࡅࡋࡊࡀ
ࡄࡀࡏࡌ ࡌࡉࡀ ࡔࡀࡓࡀ ࡔࡉࡀ ࡍࡀࡓࡀ ࡍࡀࡌ
ࡄࡉࡉࡀ ࡍࡀࡌࡀࡓ ࡄࡉࡏࡌࡀࡍࡀ ࡌࡀ ࡌࡀࡍࡃࡀ
ࡌࡀࡓࡀ ࡌࡀࡓࡀ ○ ࡌࡀࡍࡃࡉࡀ ࡌࡀࡌࡀ
ࡄࡉࡉࡀ ࡄࡅࡀࡓࡃࡀ ࡍࡀࡌࡀ ࡌࡀࡌࡀࡋࡀࡍ
ࡄࡍ ࡏࡅࡕࡓࡀ ࡌࡀࡍࡃࡀ ࡍࡀࡌࡀࡏࡌࡀ
ࡔࡀࡋࡉࡌ ࡄࡉࡉࡀ ࡍࡀࡌࡀ ࡍࡀࡌ ࡄࡀࡌࡀ ࡄࡉࡉࡀ
ࡅࡌࡀࡌࡀࡋࡀ ࡍࡀࡌࡀࡌ ࡅࡄࡀ ࡓࡉࡌࡀ ࡍࡀࡌࡀࡍ ࡄࡉࡉࡀ
ࡅࡀࡓࡃࡍ ࡌࡀ ࡌࡀࡍࡃࡀ ࡌࡀࡌࡀࡍࡀ ࡅࡄࡀࡓࡀ
ࡌࡀࡓࡀ ࡓࡀࡓࡀ ࡄࡉࡉࡀ ࡏࡅࡕࡓࡀ ࡍࡀࡌ ࡌࡀࡌࡀ
ࡄࡀࡋࡀ

[illegible]

* [illegible] ** [illegible]

[illegible]

[illegible]

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[illegible]

* [illegible] ** [illegible]

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[illegible] *
[illegible]

* Пропущено.

[illegible]

[illegible]

* [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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* После [illegible] пропущено [illegible]

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([illegible]) [illegible] ([illegible]) [illegible]
([illegible]) . . . .

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ࡀࡌࡓ ࡌࡀࡍࡃࡀࡄࡉࡉࡀ ࡀࡌࡓ ࡄࡉࡉࡀ ࡀ

ࡅࡌࡀࡓࡁࡀࡍ ࡖ ࡀࡋࡌࡀ ࡀ ࡅࡀࡅࡓࡅࡉ ࡌࡀ ࡍࡄࡀࡓ ࡌࡀࡍࡄࡀࡓ ࡍࡀࡌࡀࡍࡀࡓࡁࡀࡍ ࡀࡋࡄࡀࡋ ࡀ ࡌࡉࡄࡁ ࡅࡄ ࡁࡀࡌࡀࡍ ࡏࡃࡄࡀࡌ ࡌࡃࡀ ࡓ ࡀ ࡍࡀࡌࡀࡓࡄࡀ ࡌࡀࡃࡀࡓ ࡌࡀ ࡍࡉࡀࡌ ࡌࡋࡊࡀ ࡀࡌࡓ ࡉࡀࡋࡀ ࡅࡄࡀࡋࡀࡓ ࡁࡀࡓࡁࡀࡓ ࡀࡌࡃࡏࡀࡓ ࡅࡀࡋࡀࡍࡀࡓ ࡉࡀࡋࡀ ࡍࡀࡉࡀࡕࡀࡓ ࡖ ࡌࡀࡋࡊࡀ ࡀ ࡍࡀࡓࡁࡀࡓ ࡅࡀࡅࡓࡅࡉ ࡍࡀࡌࡀࡓ ࡍࡀ ࡅࡌࡀࡓࡁࡀࡍ ࡌࡃࡀ ࡀࡌࡃࡀࡓࡁ ࡀࡌࡃࡀࡌࡀࡉࡀࡓࡁࡀࡓ ࡀࡌࡃࡏࡀࡓ ࡀࡌࡃࡀࡓࡉࡀࡁࡀࡓ ࡌࡀࡋࡊࡀ ࡀ ࡀࡌࡓ ࡌࡀࡃࡀࡉࡀࡌࡀ ࡅࡉࡀࡓࡅ ࡉࡀࡍࡀࡌࡀࡓ ࡀࡌࡃࡀࡓࡁ ࡀࡅࡓࡀࡁࡀࡓ ࡀࡌࡃࡏࡀࡓ ࡅࡉࡀࡓࡅ ࡁࡀࡓ ࡌࡀࡋࡊࡀ ࡀ ࡀࡓࡁࡀࡓ ࡌࡀࡃࡀ ࡀ ࡀࡓࡅࡓࡅࡁ ࡌࡀࡋࡊࡀ ࡀ

ࡅࡀࡅࡀࡀࡌࡀࡓ ࡍࡀࡌࡀࡓ ࡄࡀࡌࡓ ࡀࡌࡃࡏࡀࡓ ࡅࡀࡅࡀࡀࡌࡀࡓ ࡁࡀࡓ ࡌࡀࡋࡊࡀ ࡀ

ࡌࡀࡓࡁࡀࡍ ࡅࡉࡀࡓࡅ ࡌࡀࡓ ࡍࡀࡋࡀࡍ ࡌࡀࡋࡀࡌࡀࡓࡁࡀࡓ ࡀࡌࡃࡏࡀࡓ ࡌࡀࡌࡀࡓࡁࡀࡍ ࡁࡀࡓ ࡌࡀࡋࡊࡀ ࡀ ࡀࡌࡃࡏࡓࡁࡀ ࡅࡉࡀࡓࡅ ࡌࡀࡃࡀ ࡍࡀࡋࡀࡍ ࡌࡀࡋࡀࡌࡀࡓࡁࡀࡓ ࡀࡌࡃࡏࡀࡓ ࡀࡌࡃࡏࡓࡅࡀࡁࡀࡓ ࡌࡀࡋࡊࡀ ࡀ ࡅࡉࡀࡓࡀ ࡅࡉࡀࡌࡀ ࡌࡀࡃࡀࡓ ࡖ ࡀࡌࡃࡏࡀࡓ ࡅࡉࡀࡌࡏࡀࡁ ࡌࡀࡋࡊࡀ ࡀ

ࡍࡉࡀࡌࡀ ࡀࡌࡓ ࡉࡀࡋࡀ ࡌࡉࡀࡌࡀࡍ ࡖ ࡀࡌࡃࡏࡀࡓ ࡀࡌࡓ ࡀࡌࡀࡀࡌࡀࡓ ࡖ ࡌࡀࡋࡊࡀ ࡀ ࡀࡌࡉࡀࡓࡅ ࡌࡀࡃࡀ ࡌࡀࡍࡀ ࡌࡀࡓ ࡀࡌࡃࡀࡓࡁ ࡅࡀࡓࡁࡀࡓ ࡀࡌࡃࡏࡀࡓ ࡀࡍࡀࡌࡀࡀࡌࡀࡀࡌࡀࡓ ࡌࡀࡋࡊࡀ ࡀ

ࡅࡀࡋࡀࡍࡀࡓ ࡅࡌࡀࡓࡁࡀࡍ ࡍࡀࡍࡀ ○ ࡌࡉࡀࡌࡀࡍ ࡖ ࡀࡌࡃࡏࡀࡓ ࡅࡀࡋࡀࡍࡀ ࡌࡀࡃࡀࡓ ࡖ ࡌࡀࡋࡊࡀ ࡀ ࡍࡉࡀࡌࡀ ࡍࡀࡌࡀࡍࡀࡀࡌࡀࡓࡁࡀࡍ

ࡉࡀࡋࡀ ࡍࡀࡍࡀ ࡌࡀࡃࡀࡅࡀ ࡀࡌࡃࡏࡀࡓ ࡍࡉࡀࡌࡀࡓ ࡅࡀࡌࡉࡀࡌࡓࡅ ࡌࡀࡋࡊࡀ ࡌࡃࡀ ࡉࡀࡌࡀࡌࡀࡉࡀࡌࡀ ࡄࡀࡓࡉࡓ ࡍࡀࡋࡀࡌࡀࡓ ࡄࡓ ࡌࡀࡌࡀࡓࡀࡉ ࡅࡉࡀࡓࡌࡀ ࡀࡌࡀࡌࡀ ࡀࡌࡏࡓࡌࡀ ࡅࡀࡓࡅࡉ ࡄࡓ ࡍࡀࡌࡀࡓ ࡅࡀࡍࡀࡏࡀࡍ ࡀࡌࡓ ࡀࡌࡃࡀࡓࡁ ࡍࡀࡌࡀࡍࡀࡁ ࡁࡍࡀ ࡍࡀࡌࡀࡓࡀࡌࡀࡓ ࡀࡌࡃࡀࡋࡀࡌࡀ ࡀࡌࡀࡀࡌࡀࡁ ࡌࡀࡌࡀࡓࡁࡀࡍ ࡅࡀࡋࡀࡓࡀࡓࡀࡁࡀ ࡀࡋࡌࡀ ࡀ

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[illegible]

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[illegible]

* Листовъ 51 и 52 не достаетъ.

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ࡅࡄࡅ ࡍࡉࡔࡉࡌࡕࡀ ࡍࡉࡄࡅࡀ ࡋࡄ ࡌࡀࡎࡉࡒࡕࡀ ࡅࡈࡀࡁࡅࡕࡀ ࡔࡀࡉࡌࡀ
ࡍࡉࡔࡉࡌࡕࡀ ࡌࡀࡋࡊࡀࡍࡀ ❖ ࡃࡀࡓࡔࡀ ࡌࡀࡓࡃࡉࡀ
ࡀࡓࡒࡀࡕࡀ ࡄࡀࡉࡀ ࡔࡀࡉࡌࡀ ࡍࡉࡔࡉࡌࡕࡀ ࡍࡉࡄࡅ ․ ࡀࡁࡀ
ࡍࡉࡄࡅ ࡅࡄࡅ ࡍࡉࡔࡉࡌࡕࡀ ࡌࡍ ࡅࡀࡋࡀࡌࡀ ࡉࡀࡌࡀ ࡏࡌࡀࡍࡀ
ࡍࡉࡔࡌࡀࡕࡀ ࡄࡉࡁࡀࡓࡉࡀ ࡍࡉࡔࡀࡌ ࡀࡓࡒࡀ ࡉࡌࡀ ࡉࡌࡀࡍࡀ
ࡌࡉࡔࡀࡌ ࡉࡀࡁࡀࡄ ࡅࡀࡋࡌࡀ ࡌࡍ ࡀࡓࡒࡀࡕࡀ ࡉࡀࡋࡀ ❖
ࡌࡀࡌࡀ ࡅࡄࡅ ࡍࡉࡔࡀࡌ ࡍࡉࡄࡅࡀ ࡋࡄ ࡀࡓࡒࡀࡕࡀ ࡄࡀࡉࡀ
ࡔࡀࡉࡌࡀ ࡍࡉࡔࡀࡌ ࡌࡀࡋࡀ ○ ࡌࡀࡋࡊࡀ ❖ ࡍࡉࡌࡀࡕࡀ
ࡅࡍࡉࡄࡅࡓࡀࡍࡀ ࡌࡀࡋࡀࡊࡀࡍࡀ ࡌࡀࡍ
ࡌࡀࡋࡊࡀ ࡔࡀࡉࡌࡀ ࡍࡉࡔࡉࡌࡕࡀ ࡍࡉࡄࡅ ․ ࡀࡁࡀ ࡍࡉࡄࡅ ࡅࡄࡅ
ࡍࡉࡔࡉࡌࡕࡀ ࡌࡍ ࡅࡀࡋࡀࡌࡀ ࡉࡀࡌࡀ ࡌࡉࡔࡀࡋࡀ
ࡌࡀࡌࡀࡋࡊࡀ ࡍࡀࡌࡀࡓ ࡉࡀࡌࡀࡍ ࡍࡀࡌࡀ ࡀ ࡋࡊࡀࡍ ࡌࡀࡋࡀ
ࡓ ࡀ ࡍࡀࡓ ࡉࡀࡌࡀࡓ ࡌࡀࡌࡀ ࡌࡀࡌࡀ ࡉࡀࡋࡀࡓࡉ ࡌࡉࡀࡌࡀ
ࡅࡉࡌࡀࡓ ࡅࡉࡌࡀࡓ ࡅࡀࡓ ࡋࡊࡀࡍ ࡉࡀࡌࡀ ࡅࡀࡉࡀࡓࡀ
ࡅࡉࡀࡓࡉࡀࡍ ࡌࡀࡋࡌࡀࡓ ࡉࡀࡌࡀࡓ ࡌࡀࡌࡀ ࡍࡀࡌࡀࡌࡀࡋࡀ
ࡍࡉࡌࡀࡌࡀࡓ ࡌࡀࡓࡀࡌࡀࡓ ࡅࡀࡉࡀࡋࡀ ࡉࡀࡌࡀ ․
ࡌࡀࡌࡀ ࡅࡄࡅ ࡍࡉࡔࡉࡌࡕࡀ ࡍࡉࡄࡅࡀ ࡋࡄ ࡌࡀࡌࡀࡋࡊࡀ
ࡌࡀࡌࡀࡋࡊࡀ ○ ࡔࡀࡉࡌࡀ ࡍࡉࡔࡉࡌࡕࡀ ࡌࡀࡋࡀ
ࡌࡀࡋࡊࡀ ❖ ࡌࡀࡌࡀࡌࡀ ࡀࡓࡒࡀࡕࡀ ࡌࡀࡌࡀࡌࡀࡋࡀ
ࡅࡉࡀࡓࡉࡀ ࡅࡉࡀࡌࡀ ࡔࡀࡉࡌࡀ ࡍࡉࡔࡀࡌ ࡍࡉࡄࡅ ․ ࡀࡁࡀ ࡍࡉࡄࡅ ࡅࡄࡅ
ࡍࡉࡔࡉࡌࡕࡀ ࡌࡍ ࡅࡀࡋࡀࡌࡀ ࡉࡀࡌࡀ ࡅࡉࡀࡓࡉࡀ ࡅࡉࡀࡌࡀ
ࡍࡀࡌࡀ ࡌࡀࡉࡀࡌࡀ ࡍࡀࡌࡀ ࡀ ࡍࡀࡓ ࡌࡀࡌࡀ ࡔࡀࡌࡀ
ࡉࡀࡋࡀࡌ ࡍࡀࡌࡀࡌࡀ ࡌࡀࡌࡀࡌࡀ ࡌࡀࡌࡀࡌࡀ ࡅࡀࡌࡀࡌࡀ
ࡉࡀࡌࡀ ࡍࡀࡓ ࡉࡀࡋࡀࡌ ࡅࡀࡌࡀࡌࡀࡓ ࡉࡀࡌࡀࡓ ࡌࡀࡋࡀࡌ ࡌࡀ
ࡍࡀࡌࡀࡌࡀࡓ ࡌࡀࡉࡀࡌࡀ ࡉࡀࡋࡀ ࡌࡀࡉࡀࡌࡀࡋࡀ ࡉࡀࡋࡀ

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ࡌࡀࡍ ࡌࡎࡀࡋࡌࡀࡁ ࡌࡀࡁࡀ ࡁࡌࡀࡓࡃࡀ .

ࡌࡀࡋࡊࡉࡀ ࡉࡌࡋࡀ . ࡅࡌࡃࡀ ࡉࡍࡓࡉࡌࡎࡀ ࡁࡌࡋࡌࡓࡉࡁ
ࡌࡀࡋࡁ ࡌࡀࡓࡃࡀ ࡅࡌࡉࡌࡓࡉࡁ ࡅࡄ ࡍࡓࡁ ࡌࡀࡔࡋࡉࡌࡀ
ࡌࡀࡉࡓࡄࡀࡍࡀࡃࡀ ࡌࡀ ࡉࡌࡋࡀ ࡍࡃࡍࡀ ࡌࡀࡄࡍࡓࡉࡀ ࡁࡌࡁ
ࡁࡍࡓࡉࡌࡁࡁ ࡅࡉࡃࡓࡄࡃࡀ ࡅࡉࡃࡍࡀ . ࡌࡃࡉ ࡉࡌࡋࡀࡀ
ࡌࡉࡍࡓࡄࡓࡉࡀ ࡌࡃࡀ ࡌࡀ ࡌࡀࡁ ࡍࡃࡃࡁ
ࡅࡄࡓࡉࡀ ࡌࡁ ࡁࡍࡓࡉࡌࡁࡁ ࡅࡉࡃࡓࡄࡃࡀ ࡅࡉࡃࡍࡀ
ࡅࡄࡉࡌࡋࡀ ࡍࡃࡓࡉࡓࡄ ࡌࡌࡀ ○ ࡅࡌࡓ ࡌࡋࡌࡁ ࡌࡁ
ࡌࡓࡄࡋࡓࡉࡁ ࡌࡀࡋࡊࡉࡀ ࡉࡌࡋࡀ ࡌࡉࡌࡀ ࡅࡄࡀ ࡅࡉࡃࡍࡀ
ࡌࡌࡃࡀ ࡉࡌࡋࡃࡍࡀ ࡍࡓࡃࡁࡀ ࡅࡄࡓࡌࡋࡓࡉࡁ ࡌࡓࡉࡃࡓࡉࡀ
ࡉࡃࡀ ࡅࡉࡃࡓࡄࡃࡀ ࡅࡉࡃࡍࡀ . ࡁࡁࡓࡁ ࡌࡌࡄࡍࡀ ࡅࡃ
ࡉࡍࡓࡉࡃࡍࡀ ࡅࡌࡌࡌࡉࡌࡀ ࡁࡌࡋࡌࡓࡉࡋࡋࡁࡍ ࡀࡌࡍࡉࡁ
ࡌࡓࡉࡃࡓࡉࡀ ࡉࡃࡀ ࡅࡉࡃࡍࡀ ࡉࡃ ࡅࡉࡃࡍࡀ ࡅࡄࡉࡌࡋࡀ ࡍࡃࡓࡉࡓࡄ
ࡌࡌࡌࡁ ࡌࡌࡋࡌ ࡌࡀ ࡌࡓࡄࡋࡓࡉࡁ ࡌࡀࡋࡊࡉࡀ ࡉࡌࡋࡀ ࡀ
ࡍࡉࡌࡄ ࡅࡉࡓࡄ ࡉࡌࡍࡀ ࡍࡀ ࡉࡌࡋࡀ ࡍࡃࡍࡀ ࡁࡁࡓࡋࡊࡀ
ࡁࡁࡓࡄࡀ ࡌࡃࡀ ࡉࡌࡋࡃࡀ ࡅࡉࡌࡄ ࡌࡓࡉࡌࡃࡀ ࡌࡋࡊࡉࡓࡉࡀ
ࡉࡃࡀ ࡅࡉࡃࡓࡄࡃࡀ ࡅࡉࡃࡍࡀ . ࡍࡃࡀ ࡁࡍࡁ ࡍࡌࡉࡌࡄ
ࡉࡌࡋࡀ ࡀࡃࡍࡀ ࡍࡌࡃࡓࡄ ○ ࡁࡁࡓࡁ ࡌࡌࡄࡍࡀ
ࡁࡌࡃࡀ ࡁࡌࡍࡃࡀ ࡌࡋࡍࡋࡌ ࡌࡓࡉࡃࡓࡉࡀ ࡉࡃࡀ ࡅࡉࡃࡓࡄࡃࡀ
ࡅࡉࡃࡍࡀ . ࡅࡄࡉࡌࡋ ࡍࡃࡓࡉࡓࡄ ࡅࡌࡋࡍࡁ ࡉࡌࡋࡀ ࡌࡋࡌࡁ
ࡁࡓࡁ ࡌࡓࡄࡋࡓࡉࡁ ࡌࡀࡋࡊࡉࡀ ࡉࡌࡋࡀ ࡅࡄ ࡍࡋࡌࡋࡀ
ࡃࡓࡓࡁ ࡌࡌࡃࡋࡉࡌࡀ ࡅࡉࡃࡓࡄࡃࡀ ࡅࡉࡃࡓࡉࡌࡋࡀ ࡌࡌࡁ
ࡌࡌࡃࡋࡉࡌࡀ ࡁࡃࡋࡀ ࡌࡋࡌࡀ ࡉࡌࡋࡍࡀ ࡌࡓࡄࡋࡓࡉࡁ ࡍࡃࡋࡊࡀ
ࡋࡊࡁࡁ . ࡌࡁࡁ ࡁࡓࡁ ࡌࡌࡃࡀ ࡌࡁ ࡉࡌࡋࡀ ࡌࡌࡉࡁ
ࡃ ࡌࡀ ࡅࡄࡋࡊࡄࡌࡐࡀ ࡉࡃࡋࡀ ࡁࡍࡄࡌࡐࡀ ࡉࡃࡋࡀ ࡍࡁࡁࡍ ࡅࡄ

* ࡅࡔࡌࡉࡔ

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ࡍࡄࡅࡓ ࡌࡀࡍࡃࡀࡌࡀࡍ ࡍࡄࡅࡓ ࡁࡌࡀࡍࡃࡀ :

ࡔࡀࡁࡒࡉࡍࡀࡍ ࡔࡀࡋࡌࡀ ࡄࡀ ࡅࡀࡕࡔࡀࡁࡀ ࡀࡃ : ࡔࡀࡁࡒࡉࡍࡀࡍ

ࡍࡄࡅࡓ ࡄࡉࡀࡕ : ࡌࡀࡍ ࡔࡀࡓࡉࡀ ࡁࡄࡉࡉࡀ ࡀࡃ ࡌࡀࡍࡀ

ࡁࡀࡍ : ࡁࡄࡉࡉࡀ ࡁࡀࡍ ࡌࡀࡍࡃࡀ ࡀࡃ ࡁࡌࡀࡍ :

ࡅࡔࡀࡋࡌࡀ ࡅࡍࡉࡄࡀࡍ ࡅࡌࡀࡍࡉࡀࡍ : ࡍࡄࡅࡓ ࡌࡀࡍ ࡁࡀࡍ

ࡌࡀࡍ ࡔࡀࡁࡒࡀ ࡁࡄࡉࡉࡀ (:) ࡌࡀࡋࡀࡊ ࡔࡀࡁࡒࡉࡍࡀࡍ ࡍࡄࡅࡓ

ࡌࡀࡓࡁࡀ : ࡔࡀࡍ ࡍࡄࡅࡓࡀࡍ ࡅࡌࡀࡍࡃࡀ ࡔࡀࡍࡀ (:) ࡍࡄࡅࡓࡀࡍ

ࡅࡌࡀࡍࡃࡀࡍ ࡁࡄࡉࡉࡀ ࡋࡀ ○ ࡌࡀࡍ : ࡌࡀࡍࡀ ࡌࡀࡍࡃࡀ

ࡉࡀࡋࡀࡍ ࡍࡄࡅࡓࡀࡍ ࡍࡄࡅࡓࡀࡍ ࡁࡄࡉࡉࡀࡍࡀࡋࡀࡍ

ࡍࡄࡅࡓࡀ : ࡔࡀࡍ ࡍࡄࡅࡓࡀࡍ ࡔࡀࡋࡀࡍࡀ ࡍࡄࡅࡓࡀࡍࡀ :

ࡍࡄࡅࡓ ࡌࡀࡍࡀ ࡁࡄࡉࡉࡀࡍࡀࡋࡀࡍ : ࡌࡀࡍࡃࡀ ࡌࡀࡍࡀ

ࡉࡀࡍࡀࡍ ࡌࡀࡍࡀࡍࡀࡍ ࡉࡀࡍࡀࡁࡀࡍࡀࡍ (ࡌࡀࡍࡀࡍ)

ࡍࡄࡅࡓࡀࡍ ⁘ ࡍࡄࡅࡓ ࡍࡄࡅࡓࡀࡍ ⁘

ࡍࡄࡅࡓࡀ ࡌࡀࡍࡃࡀ ࡌࡀ ࡍࡀࡍ ࡌࡀࡍࡃࡀ ࡍࡄࡅࡓࡀࡍ

ࡅࡌࡀࡍ ࡍࡄࡅࡓࡀࡍ ࡍࡄࡅࡓࡀࡍ ࡍࡄࡅࡓࡀ ࡌࡀࡍࡀ

ࡅࡌࡀࡍࡀࡍ ࡅࡌࡀࡍࡀ ࡍࡄࡅࡓ ࡔࡀࡍ ࡍࡄࡅࡓࡀࡍ ࡌࡀࡍ

ࡁࡀࡍ ࡔࡀࡁࡀࡍࡀ ࡍࡄࡅࡓ ࡌࡀࡍ ࡌࡀ ࡌࡀࡍࡃࡀࡋࡀࡍ

ࡔࡀࡍࡀࡍ ࡔࡀࡍ ࡌࡀࡍࡀ ࡔࡀࡍࡀ ࡔࡀࡍࡃࡀ ࡁࡀࡍ

ࡌࡀࡍࡃࡀࡍ ࡁࡀࡍࡀ ࡋࡀ ○ ࡌࡀࡍࡀࡍࡀ ࡌࡀࡍࡃࡀ

ࡌࡀࡍࡃࡀ ࡀࡃ ࡅࡌࡀࡍ ࡔࡀࡌࡀ ࡁࡀࡍࡀࡍ ࡁࡀࡍࡀࡍࡀࡍ

ࡌࡀࡍࡀࡍ ࡁࡀࡍࡀࡍࡀ ࡌࡀࡍࡃࡀ ࡌࡀࡍࡃࡀ ࡀࡃ ࡅࡌࡀࡍ

ࡔࡀ ࡔࡀࡍࡀࡍ ࡌࡀࡍࡀ ࡍࡄࡅࡓࡀࡍࡀࡋࡀࡍ ⁘ ࡔࡀࡋࡀࡍ

ࡅࡌࡀࡍࡃࡀࡍࡀࡍ ࡔࡀࡍ ࡔࡀ ࡌࡀࡍࡃࡀࡍࡀ ࡌࡀࡍࡃࡀ

ࡅࡌ ࡔࡀࡍࡀࡍ. ࡍࡄࡅࡓࡀࡍ ࡁࡀࡍ ࡁࡀࡍࡀࡍ ࡉࡀࡍ

ࡍࡄࡅࡓࡀࡍ ࡅࡌࡀࡍࡃࡀࡍࡀࡍ ࡍࡄࡅࡓ ࡍࡄࡅࡓࡀࡍ ࡔࡀࡍ

[illegible]

[illegible] *

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

* [illegible] ** [illegible] *** [illegible]

25

[illegible]

[illegible]

[illegible]

ᠰᡠᠮᡝ ᠶᠠᠪᡠᠪᡠᡥᡝᠩᡤᡝ ᠪᡳᡥᡝ ᡩᡝ ᠮᠠᠩᡤᠠ ᠰᡝ᠉

[illegible]

[illegible] *

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ○ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ⁘ [illegible]

[illegible]

[illegible]

[illegible] ○ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ࡊࡃ ࡀ ࡄࡅࡀ ࡅࡀࡁࡀࡓࡀࡍ ࡀࡄࡁࡍ ࡞

ࡁࡉࡔࡀࡍ ࡍࡊࡌ ࡃࡌࡀࡋࡉࡀࡍ ࡁࡀࡌࡎࡉࡃࡌ ࡀࡌࡉ ࡞
ࡌࡓ ࡌࡉࡍࡃࡍࡀࡍ ࡅࡌࡀࡋࡌࡀࡋࡀࡁ ࡞ ࡀࡌࡀࡓ ࡃࡌࡀࡋࡉࡀࡌ
ࡍࡉࡁࡉࡀࡍࡀ ࡞ ࡍࡃࡀࡁ ࡍࡀࡋࡌ ࡍࡌࡉ ࡉࡍࡀࡋ ࡁࡃࡀࡁࡌ
ࡀࡌࡉ ࡞ ࡍࡀࡌࡀࡉࡍࡌ ࡌࡌࡀࡍࡉࡁࡌ ࡅࡉࡁࡍࡀࡋ ࡉࡍࡀࡋ ࡞
ࡅࡉࡍࡀࡍ ࡉࡌࡃࡅࡌࡀࡍ ࡅࡀࡋࡍࡌ ࡁ ࡌࡍࡀ ࡞ ࡅࡀࡋ
ࡀࡌࡉࡍࡀ ࡌࡌࡀࡋࡌࡁࡀ ࡞ ࡌࡃࡀࡋࡉࡍࡀࡁ ࡌࡌࡀࡌ ࡁࡀࡌࡀࡉ
ࡌࡃࡀࡌ ࡀࡌࡉ ࡞ ࡁࡉࡌࡀࡋࡁ ○ ࡁࡌࡀࡋ ࡌࡉࡌࡁ ࡁࡌࡓ
ࡉࡁࡍࡀ ࡃࡌࡀࡍ ࡌࡃࡀࡁ ࡌࡌࡍࡉࡁࡌ ࡌࡍࡀ ࡞ ࡀࡌࡌࡓ
ࡉࡁࡃࡉࡀࡋ ࡀࡌࡀࡋࡌ ࡌࡓ ࡞ ࡌࡌࡓ ࡌ ࡌࡃࡁࡀ ࡉࡌࡓ ࡁࡍࡀ
ࡏࡁ ࡞ ࡌࡉࡄࡍࡌ ࡁ ࡍࡍࡁࡀࡍ ࡌࡁࡉࡌ ࡉࡍࡀࡋ ࡁࡌࡓ ࡞
ࡍࡏࡁ ࡍࡀࡋࡁࡀࡋ ࡀ ࡌࡌࡀࡍࡀࡌࡀࡋ ࡉࡁࡓ ࡞ ࡁࡀࡋࡀࡌࡓ
ࡁࡓ ࡌࡌࡀࡋ ࡉࡌࡓ ࡅࡉࡌࡓ ࡁࡃࡉࡀ ࡞ ࡌࡌࡃࡀࡉࡀࡋࡁࡏࡀࡌࡓ
ࡀࡋࡌࡀࡋ ࡌࡃࡉࡁࡓ ࡞ ࡌࡌࡓ ࡀࡋࡀࡁ ࡁࡀࡋࡀࡁࡉࡁࡀ ࡌࡌࡉࡌࡌ
ࡍࡌࡀࡋ ࡞ ࡌࡉࡁࡀ ࡍࡉࡍࡓ ࡁࡁࡀࡋ ࡉࡌࡀ ࡌࡓ ࡞ ࡌࡀࡋࡀࡍࡓ ࡉࡁࡓ ࡅࡉࡁࡍࡀ
ࡁࡀࡌࡌࡀࡋ ࡞ ࡀࡌࡌࡀࡓ ࡉࡁࡃࡉࡀࡋ ࡀࡌࡉࡌࡓ ࡉࡍࡀࡋࡁࡓ ࡞ ࡌࡉࡁࡓ
ࡁࡓ ࡅࡀࡋࡀࡏࡓ ࡌࡀࡋࡀࡍࡌࡀࡋࡀࡋ ࡞ ࡍࡉࡍࡓ ࡌࡀࡋࡀࡍࡃࡌࡀ ࡌࡀࡋࡀࡋࡁࡓ
ࡁࡓ ࡞ ࡀࡌࡃࡌ ࡀࡌࡃࡉࡀࡁ ○ ࡃࡌࡃࡌࡉ ࡉࡁࡍࡀ ࡁࡀࡋࡀࡌࡓ
ࡌࡃࡌࡓ ࡞ ࡀࡋࡀࡌࡁࡃࡌ ࡉࡍࡃࡁ ࡅࡉࡋࡀࡌࡏࡁ ࡀࡋࡀࡌࡀࡋ ࡞ ࡉࡌࡍࡏࡁࡓ
ࡃࡌࡀࡋࡉࡀࡓ ࡀࡌࡃࡍࡀࡁ ࡁࡍࡀࡓ ࡞ ࡍࡉࡌࡌࡓ ࡌࡍࡓ ࡅࡃࡀࡉࡓ ࡅ(ࡉࡍࡀ)
ࡌࡃࡌࡃࡀࡋ ࡞ ࡁࡌࡃࡉࡁࡉࡃࡓ ࡀࡌࡉ ࡁࡀࡋࡀࡌࡓ ࡌࡃࡌࡓ ࡞ (ࡍࡉࡁࡉࡍࡓ ࡁࡁࡀࡋ ࡉࡌࡀ ࡌࡁ)
ࡁࡌࡃࡉࡁࡀ ࡞ ࡌࡌࡉࡁࡃࡓ ࡌࡃࡉࡌࡓ ࡌࡀ(ࡉࡍࡁ ࡞ ࡅࡉࡀࡋࡏࡓ ࡌࡁ)
ࡅࡉࡁࡌࡍࡀ ࡍࡌࡌࡍࡀࡋࡌࡍ ࡉࡁࡓ ࡞ ࡅ. . . . . . . (ࡌࡌ)
ࡀࡌࡌࡓ ࡌࡃࡌࡓ ❖ ❖ ❖

[illegible]

[illegible]

* [illegible]

[illegible]

* Вмѣсто [illegible]

ࡀࡌࡓ ࡋࡄ ࡄࡅࡀ ࡅࡄࡀࡉࡃࡀࡍ ࡔࡉࡌࡀࡍ .

ࡌࡀࡍࡃࡀ ࡃࡄࡉࡉࡀ ࡍࡉࡄࡅࡓࡉࡍ . ࡌࡀࡍࡀ ࡌࡀࡍࡀࡄࡕࡀࡀࡋࡍ ࡅࡄࡅ

ࡍࡀࡌࡀࡋࡊ . ࡅࡀࡌࡀࡓ ࡍࡀࡌࡀࡋࡊ ࡍࡉࡁࡀࡔ . ࡁࡉࡌࡀ ࡔࡀࡌࡀࡍࡉࡀࡍ *

ࡍࡀࡌ . ࡅࡄࡅ ࡍࡄࡀ ࡌࡀࡍࡀ ࡌࡀࡍࡀࡋࡀࡄ ࡏࡁ . ࡅࡄࡀࡍࡀࡁ ࡌࡉࡍࡃࡀ

ࡍࡀࡌࡀࡓࡀࡍࡉࡁ ࡊ ࡊ ࡊ ࡔࡉࡌࡀࡃࡁ ࡍࡀࡌࡓࡉࡄࡀ

ࡁࡀࡍࡀࡌ ࡁࡉࡌࡀࡋࡀࡌ ࡉࡀࡌ ࡔࡀࡅࡋࡁ ࡅࡀࡌࡀࡋࡀࡌࡉࡆࡀࡌ ࡍࡀࡌ

ࡍࡉࡃࡀࡓࡁ ࡔࡀࡉࡀࡌ ࡍࡄࡌ ○ ࡅࡃࡀࡃࡀࡓࡋࡁ ࡌࡀࡍࡀ

ࡔࡉࡌࡀࡁ ࡋࡀࡍࡀࡌ ࡍࡀࡌࡃࡀࡓࡉࡀࡌ ࡔࡀࡉࡀࡌ ࡅࡀࡓࡄࡀࡃࡀࡌ ࡅࡌࡉࡀࡌࡀ ࡊ

ࡔࡀࡁ ࡍࡀࡌࡀࡋࡀࡌ ࡍࡉࡀࡌ ࡍࡉࡀࡌࡓ ࡁ ࡌࡀࡓࡀࡉ ࡅࡉࡀࡓࡄࡀ

ࡌࡀࡓࡀࡁ ࡌࡀࡓࡀࡁ ࡀࡁ ࡅࡌࡀࡍࡀࡁ ࡁࡀࡍࡁ ࡍࡌࡉ ࡔࡌࡀࡀࡋࡀࡌ

ࡔࡀࡍࡀࡁࡀࡁ ࡀࡌࡀࡌࡀࡃࡀࡋࡀࡁࡀ ࡔࡀࡉࡀࡌ ࡅࡌࡋࡁࡀࡀࡌࡀ

ࡁࡌ ࡍࡀࡌࡁࡁࡀࡌ ࡁࡉࡀࡁࡀࡌࡀ ࡍࡀࡁࡏࡌ ࡌࡀࡌࡀ ࡁࡉࡀࡃࡀࡋࡁ ࡊ

ࡋࡀࡃࡀࡌ ࡉࡀࡋ ࡍࡀࡌࡉࡁ ࡃ ࡋࡀ ࡅࡀࡋࡀࡌࡀ ࡀࡁࡌ ࡌࡀࡌࡀ ࡅࡌࡀࡌ

ࡌࡀ ࡅࡃࡀࡌࡀࡓࡀࡁ ࡅࡌࡀࡓࡉ ࡉࡀࡌࡀ ࡌࡀࡍࡉࡀࡌ ࡉࡀࡋ ࡀࡋࡀࡁ

ࡉࡀࡋ ࡔࡀࡌ ࡍࡀࡌ ࡁ ࡉࡀࡋ ࡀࡋࡀࡀࡋ . ࡁࡉࡀࡁ ࡍࡀࡁࡁ

ࡍࡀࡌࡀࡓࡁ ࡅࡌࡀࡍࡀࡁ ࡉࡀࡋࡀࡌ ࡅࡀࡃࡀࡓࡉࡁ ࡍࡀࡌ ࡌࡀ ࡉࡀࡋ

ࡁࡌࡀࡁ ࡌࡀࡋࡀࡌࡀ ࡌࡀࡅࡀࡌ ࡍࡀࡌࡀࡌ ࡔࡀࡁࡀࡋ ࡔࡀࡌ ࡌࡀࡉ

ࡌࡉࡁ ࡅࡀࡁࡀࡌ ࡉࡀࡋࡁ ࡌࡀࡋࡀࡀࡋ ࡍࡀࡌࡀࡋࡀࡌ ࡍࡌࡉ ࡌࡀࡉࡀࡌ ࡉࡀࡋ

ࡌࡀࡌࡀ ࡔࡉࡀࡌ ࡔࡀࡁ ○ ࡉࡀࡌ ࡋࡀࡁࡁ ࡍࡀࡌ ࡌࡀࡌ

ࡅࡌࡀࡍࡀࡌ ࡌࡓ ࡉࡀࡋ . ࡌࡀࡌ ࡌࡓ ࡉࡀࡋ . ࡔࡁ ࡍࡀࡌࡀࡌ ࡌࡀࡌࡀ

ࡌࡀࡁࡀࡋ . ࡔࡉࡌࡀࡁ ࡅࡄࡅ ࡋࡀࡁࡁ ࡍࡀࡌ ࡀࡋࡀࡀࡋ ࡔࡀࡌࡀࡆࡀࡌ ࡅࡉࡀࡌ

ࡏࡁ ࡅࡀࡌ ࡌࡀࡌࡀࡋ ࡍࡀࡌࡏ ࡍࡀࡌࡀࡓࡁ ࡅࡌࡀࡍࡀࡁ ࡉࡀࡋ ࡁࡀࡌࡀ

ࡍࡀࡌࡓࡁ ࡌࡀࡋࡀࡋࡀ . ࡅࡀࡌ ࡍࡌࡉ ࡌࡓࡉࡆࡀࡌ ࡅࡌࡀࡍࡀࡁ ࡉࡀࡋ

ࡅࡀࡋࡏ ࡌࡀࡉࡀࡌ ࡉࡀࡋࡀࡌ ࡍࡀࡓࡉ ࡉࡀࡌࡀ ࡉࡀࡓࡁ ࡉࡀࡌࡀ

* ࡍࡀࡌࡀࡋࡀ

[illegible]

[illegible]

[illegible]

ࡅࡌࡀࡍࡀ ࡎࡉࡌࡀࡌࡉࡍ ࡔࡉࡌࡉࡀ ࡋࡊࡅࡍ ࡀࡌࡓ ࡌࡓ ࡆࡃࡄࡉࡍࡕࡀ ࡌࡓࡉࡍ
ࡀࡍࡓࡉࡍ . ࡋࡊࡅࡍ ࡉࡍ ࡅࡌࡍࡕࡀ ❖ ❖
ࡎࡓࡉࡀ ࡍࡌࡓ ࡋࡊࡅࡍ ࡀ ࡃ ࡀ . ࡌࡌࡍࡋࡊ ࡀࡌࡓ ࡓࡅࡋࡊ
ࡓࡌࡍ ࡓࡅࡏࡍࡍ ࡓࡅࡏࡍࡍ ࡍࡍࡋࡊ ࡉࡍࡍࡌࡍ ࡉࡌࡎࡍ .
ࡌࡃࡓࡅࡉ ࡅࡉࡓࡀ ࡌࡓࡉࡍ ࡌࡓࡉࡍ ࡉࡍ ࡅࡌࡍࡎࡍ ࡅࡄ
ࡋࡊࡅࡍ ࡀࡌࡓ ࡌࡓ ࡀࡌࡓ ࡉࡃࡌࡀ ࡃࡍࡉࡃࡎࡀ ࡃࡎࡓ ࡉࡅࡅࡉࡌࡃࡓ
ࡋࡊࡅࡍ ࡅࡋࡊࡄࡌࡀ ࡎࡓ ○ ࡍࡃࡏࡓ ࡌࡃࡌࡀ ࡃࡍࡉࡃࡎࡋࡊ .
ࡅࡄ ࡋࡊࡅࡍ ࡀࡌࡓ ࡎࡄࡍࡀ ࡍࡌࡃࡏ ࡍࡌࡌࡓࡉࡍ ࡎࡓࡉࡓ ࡅࡌࡍࡎࡓ
ࡉࡌࡍࡀ ࡍࡎࡀ ࡍࡃࡓࡉࡍ ࡌࡃࡋࡊࡍࡀ . ࡅࡍࡌࡀ ࡓࡉࡓ ࡎࡃࡌࡀ ࡌࡌࡃࡓ
ࡌࡓ ࡉࡌࡍࡀ ࡍࡌࡎࡉࡍ ࡌࡌࡃࡓ ࡌࡍ ࡉࡌࡍࡀ ࡌࡃࡓ ࡍ ࡅࡄ ࡋࡊࡅࡍ ࡀࡌࡓ
ࡌࡓ ࡌࡌࡌࡄࡍࡀ ࡉࡌࡀ ࡉࡌࡃࡓ ࡉࡄࡍࡀ ࡉࡌࡍࡀ ࡍࡌࡃࡉࡓࡅࡉࡍࡏࡄࡃࡓ
ࡌࡎࡓࡉࡎࡏࡄࡃࡓ ࡍࡌࡉࡌࡓ ࡌࡌࡃࡍࡉࡌࡀ ࡅࡌࡃࡓ ࡉࡃࡓ ࡃࡌࡓࡉࡓࡅࡀ
ࡃࡃࡎࡎࡉࡍ ࡌࡃࡍࡓࡉࡍ ࡀࡎࡄࡎࡎࡉࡍ ࡍࡌࡎࡍ ࡉࡌࡍࡀ .
ࡅࡄ ࡍࡌࡓ ࡋࡊࡅࡍ ࡀࡌࡓ ࡌࡓ ࡌࡉࡃࡓ ࡉࡌࡃࡓ ࡉࡌࡓࡉࡎࡀ ࡍࡌࡃࡓ ࡀ
ࡎࡓࡉࡎࡓ ࡅࡌࡍࡎࡓ ࡉࡌࡍࡀ ࡎࡍ ࡌࡅࡃࡓ ࡍࡀࡋࡌࡓ ࡎࡄࡃࡍࡀ
ࡎࡃࡎࡓ ࡎࡃࡉࡓࡃࡓ ࡅࡉࡄࡎࡍ ࡉࡌࡍࡀ . ࡍࡌࡉ ࡅࡌࡍࡎࡍ ࡉࡌࡍࡃࡓ
ࡅࡌࡍࡏࡓ ࡍࡌࡃࡉࡓࡅࡄࡌࡓ ࡍࡌࡃࡓࡅࡌࡓ ࡍࡌࡃࡓࡋࡍ ࡉࡌࡍࡀ ࡍࡌࡃࡓ ࡀ
ࡍࡌࡃࡓࡉࡃࡓ ࡅࡉࡄࡎࡍ ࡉࡌࡍࡀ . ○ ࡍࡌࡉ ࡅࡌࡍࡎࡍ ࡉࡌࡍࡀ ࡃࡍࡓ
ࡍࡌࡉ ࡌࡌࡃࡓ ࡌࡍ ࡉࡌࡍࡀ ࡍࡌࡎࡉࡃࡓࡀ ࡌࡌࡃࡓ ࡌࡍ ࡉࡌࡍࡀ ࡌࡃࡓ
ࡃࡓࡀ ࡅࡌࡍࡎࡓ ࡍࡌࡌࡃࡓࡀ ࡎࡉࡎࡃࡓ ࡅࡍࡌࡀ ࡃࡍࡉࡃࡎࡓࡉࡃࡓ
ࡅࡉࡄࡎࡍ ࡉࡌࡍࡀ . ࡃࡎࡓ ࡅࡄ ࡓࡃࡄࡅࡌࡍࡀ ࡎࡄࡌࡍ ࡌࡓ
ࡎࡓ ࡉࡃࡓ ࡍࡃࡏࡓࡉࡌࡀ ࡌࡏࡍ ࡉࡌࡓ ࡓࡌࡃࡓ ࡉࡃࡎࡀ ࡋࡊ ࡉࡃࡎࡀ
ࡌࡏࡍࡀ ࡉࡃࡓ ࡅࡉࡃࡓࡉࡃࡎࡀ ࡌࡍࡓ ࡉࡃࡎࡀ ࡍࡌࡌࡉࡌࡓ ࡅࡌࡃࡓ ࡉࡃࡓ

[illegible]

[illegible]

ࡄࡌࡉ ࡔࡋࡀࡌࡉ ࡍࡌࡉ ࡍࡌࡔ ࡃࡃࡋࡀࡌࡓࡄࡉ ࡞
ࡅࡂࡉࡓࡃࡌ ࡅࡓࡅࡉࡔ ࡅࡄ ࡍࡎࡌࡃࡌ ࡄࡔࡀ ࡞ ࡔࡃࡁ ࡌࡀ
ࡉࡃࡌ ࡔࡋࡀࡌࡉ ࡅࡄࡉࡔࡉ ࡄࡔࡀ ࡄࡌ ࡞ ࡔࡉࡎࡁ ࡍࡎࡋࡁ ࡉࡄࡋ
ࡎࡃࡔࡉ ࡁ ࡍࡎࡏ ࡞ ࡍࡃࡏࡃࡌ ࡔࡋ ࡌࡀ ࡅࡂࡉࡃࡄࡓࡉ ࡞ ࡔࡉࡎࡁ
ࡔࡎࡔࡋࡄ ࡉࡄࡋ ࡔࡓࡉࡎࡌ ࡞ ࡍࡎࡃࡌ ࡔࡏࡃࡌ ࡄࡉ ࡅࡔࡉࡃࡕ
ࡄࡁ ࡞ ࡍࡎࡃࡓࡌ ࡍࡎࡃࡓࡌ ࡎࡃࡋࡀࡌࡋ ࡉࡄࡋ ࡞ ࡍࡎࡉࡄࡋ ࡄࡓࡉࡁ
ࡍࡎࡃࡌ ࡍࡃࡏࡃࡌ ࡞ ࡔࡏࡎࡉࡃࡌ ○ ࡍࡎࡉ ࡅࡂࡉࡃࡄࡓࡉ ࡞ ࡅࡎࡃࡌ
ࡔࡏࡃࡉ ࡍࡎࡄࡎࡁ ࡞ ࡍࡎࡃࡔࡀ ࡍࡎࡋࡀࡌࡉ ࡅࡎࡋࡀࡌࡏࡉࡃࡌࡋ ࡞
ࡍࡎࡉࡄࡉ ࡔࡏࡃࡉ ࡍࡎࡃࡄࡎࡓࡄࡌ ࡞ ࡍࡎࡃࡍࡎࡀ ࡅࡄࡀ ࡄࡉ
ࡉࡄࡃࡗࡋ ࡞ ࡅࡎࡋࡀࡌ ࡔࡏࡃࡉ ࡎࡃࡋࡀࡔࡋࡀࡌ ࡞ ࡄࡃࡎࡁ ࡄࡃࡅࡉࡋ
ࡄࡉ ࡄࡃࡎࡃࡄࡔࡃࡌࡋ ࡞ ࡎࡏ ࡔࡏࡃࡉ ࡎࡎࡔࡃࡋ ࡞
ࡔࡋࡀࡌࡉ ࡔࡋࡀࡌࡉ ࡎࡎࡃࡉ ࡉࡄࡋࡃࡉ ࡞ ࡍࡎࡌࡃࡌ ࡔࡏࡃࡉ
ࡍࡎࡔࡌࡋ ࡞ ࡔࡉࡃࡋ ࡊࡃࡔࡀ ࡅࡎࡋࡀࡎࡓࡉࡔࡀ ࡞ ࡅࡎࡓࡅࡂ
ࡔࡏࡃࡉ ࡋࡓࡉࡔࡅࡄࡃࡌ ࡞ ࡍࡌࡉ ࡌࡉ ࡎࡃࡋࡀࡎࡀ ࡍࡗࡋࡉࡎࡋ ࡞
ࡔࡉࡎࡁ ࡎࡃࡋࡉࡄࡎࡀ ࡔࡏࡃࡉ ࡉࡄࡋ ࡞ ࡍࡎࡃࡌ ࡍࡃࡉ ࡉࡄࡋࡀࡃࡁ
ࡍࡗࡋࡉࡃࡄࡀ ࡞ ࡍࡎࡃࡉ ࡅࡄࡀ ࡍࡎࡃࡌ ࡅࡄࡀ ࡔࡗࡉࡔࡉࡌ ࡎࡁ ࡞
ࡍࡎࡃࡓࡌ ࡍࡎࡃࡓࡌ ࡔࡎࡔࡌࡋ ࡞ ࡅࡂࡉࡃࡔࡀ ࡔࡋࡄࡉࡋ
ࡄࡉࡄࡎࡁ ࡄࡔࡀ ࡞ ࡏࡃࡁ ○ ࡅࡃࡌ ࡄࡋࡅࡄࡃࡌ ࡅࡉࡓࡅࡌ
ࡋࡌࡋ ࡞ ࡔࡏࡃࡉ ࡉࡄࡋ ࡌࡉ ࡎࡃࡔࡃࡀ ࡞ ࡔࡓࡅࡎࡃࡀ ࡉࡄࡎࡀ *
ࡌࡓࡅࡀ ࡍࡎࡔࡌࡋ ࡞ ࡔࡉࡎࡁ ࡔࡋࡀࡌࡉ ࡅࡄࡉࡔࡉ ࡎࡁ ࡞
ࡅࡓࡉࡄࡁ ࡄࡎࡓࡅࡋࡌࡋ ࡔࡏࡉࡋ ࡄࡔࡀ ࡞ ࡔࡏࡃࡉ ࡉࡄࡋࡉࡁ
ࡎࡃࡔࡋ ࡞ ࡔࡉࡎࡁ ࡅࡂࡉࡃࡓࡉࡄࡋ ࡔࡏࡎࡉࡃࡌ ࡍࡎࡉ ࡞
ࡅࡎࡓࡅࡂ ࡄࡎࡓࡅࡋࡌࡋ ࡔࡓࡂࡉ ࡌࡓ ࡞ ࡍࡎࡋࡀࡌ ࡍࡃࡓ ࡎࡓࡄࡃࡌࡋ ࡞
ࡔࡓࡄࡃࡓࡉࡄࡋࡓࡀ ࡎࡃࡔࡃࡀ ࡞ ࡍࡎࡔࡉ ࡉࡄࡋࡃࡉ ࡔࡗࡉࡔࡌ

* ࡉࡄࡎࡓࡅࡀ

[illegible]

[illegible]

ࡌࡉࡓ ࡀ ࡄࡅࡀ ࡅࡀࡄࡁࡉࡍ ࡌࡃࡉࡍ ࡁࡃࡉࡍ ࡞

ࡌࡓࡉࡌ ࡃࡌࡅࡐࡊ ࡉࡌࡋ ࡞ ࡅࡀࡋࡌࡀ ࡌࡄࡌࡓࡋࡊࡌࡀ

ࡉࡌࡋ ࡞ ࡌࡀࡄࡌࡓࡁࡄࡌࡀࡊ ࡅࡀࡋ ࡌࡓࡉࡌ ࡞ ࡌࡀࡌ ࡁ ࡁࡓࡉࡌ

ࡏࡌ ࡌࡓࡉࡌ ࡞ ࡌࡃࡌ ࡌࡃࡏࡃࡌࡀ ࡌࡌࡀࡋ ࡉࡌ ࡞

ࡉࡌࡅࡐࡊ ࡉࡌࡋ ࡌࡀࡌ ࡁ ࡀࡌࡀࡋࡀࡌ ࡌࡃࡌࡀ ࡞ ࡅࡀࡉࡓࡃࡌ

ࡓࡅࡓࡁࡀ ࡅࡀࡄࡌࡋ ࡌࡌࡀ ࡞ ࡌࡓࡅࡌ ࡌࡄࡌࡓࡏࡃࡌࡄࡃࡌ

ࡁࡌ ࡞ ࡅࡀࡉࡃࡓࡁࡄࡌ ○ ࡅࡀࡉࡌࡀ ࡀࡌࡀࡌ ࡁ ࡓࡉࡌࡀࡌ ࡞

ࡌࡀࡉࡓࡁࡄࡃࡌࡌ ࡁࡌࡌ ࡌࡋࡌࡀ ࡞ ࡌࡌࡓࡁࡌ ࡌࡀࡉࡌࡌ ࡉࡌࡋ

ࡁࡌࡓࡁࡌࡀ ࡞ ࡌࡌࡃࡉࡓࡉࡌ ࡌࡃࡌ ࡅࡀࡋ ࡌࡃࡌࡃࡋ ࡞

ࡌࡉࡌࡀ ࡌࡌࡃࡉࡌࡀࡌࡀ ࡌࡌࡌࡋࡌࡀ ࡞ ࡓࡃࡁࡁ ࡅࡀࡉࡓࡉࡌࡀ

ࡌࡌࡓࡉࡌࡃࡌ ࡞ ࡌࡃࡌ ࡌࡁ ࡌࡃࡌࡓࡉࡌ ࡞ ࡅࡀࡉࡃࡓࡁࡄࡌ

ࡅࡀࡉࡃࡌࡀ ࡌࡋࡌࡋ ࡌࡃࡌࡀ ࡞ ࡌࡀࡉࡃࡌ ࡉࡁ ࡌࡌࡃࡓࡉࡌ ࡉࡁ

ࡌࡀࡉࡌࡌ ࡁࡌࡌ ࡞ ࡌࡋࡁ ࡌࡌࡃࡌࡀ ࡌࡌࡃࡌࡋࡌ ࡅࡀࡋ ࡅࡀࡉࡌࡋ ࡞

ࡌࡉࡌࡁ ࡌࡋࡌࡁ ࡉࡁ ࡅࡀࡌࡃࡌࡓࡉࡌࡉࡁ ࡞ ࡌࡌࡓࡁࡓࡉࡌࡀ ࡁࡓࡉࡌ

ࡌࡃࡌ ࡌࡌࡌࡋ ࡞ ࡌࡌ ࡌࡌࡃࡌࡌ ࡉࡃࡌ ࡅࡀࡉࡓࡉࡌࡌࡁࡁ ࡞

ࡌࡌࡓࡉࡌ ࡉࡁ ࡌࡋࡃࡓࡉࡌ ࡌࡀࡉࡓࡉࡌࡀ ࡅࡀࡉࡓࡌࡃࡋ ࡞ ࡅࡀࡄࡌࡌ

ࡀࡌࡀࡌࡀ ࡓࡓࡌࡀ ࡌࡀࡉࡌࡌ ࡞ ࡌࡃࡁ ࡀࡋࡀࡌ ࡌࡌࡃࡋࡌࡃࡌࡋ ࡞

ࡌࡌࡃࡌ ࡌࡀࡉࡃࡌ ࡓࡓࡌࡓࡉࡁࡓࡉࡄࡌࡋ ࡞ ࡌࡌࡄࡁࡓࡌࡌ ࡞ ࡌࡓࡋࡁ

ࡁࡌࡃࡌࡀ ࡅࡀࡄࡌࡌࡃࡌ ࡞ ○ ࡌࡌࡓࡉࡌ ࡉࡁ ࡌࡌࡀࡉࡓࡉࡓࡉࡁ

ࡌࡀࡉࡓࡌ ࡌࡁ ࡞ ࡌࡃࡓࡉࡌࡄࡌ ࡁࡓ ࡌࡓࡌࡄࡌࡋ ࡞ ࡁࡌࡌ ࡌࡃࡌ

ࡅࡄࡋࡌ ࡅࡀࡋ ࡌࡓࡉࡌ ࡞ ࡌࡃࡌ ࡁ ࡓࡉࡌࡀࡌ ࡀࡌࡀࡋࡀࡌ ࡀࡌࡉ ࡞

ࡓࡁࡌࡌ ࡌࡌࡃࡌ ࡌࡀ ࡅࡀࡉࡓࡌࡌࡃࡌ ࡞ ࡌࡌࡃࡋ ࡀ ࡁࡌࡌࡃࡌࡓࡉࡌ

ࡌࡌࡀ ࡌࡌࡃࡌ ࡁ ࡌࡋࡌࡋ ࡞ ࡉࡁ ࡌࡌࡃࡄࡓࡉࡃࡌ ࡉࡓ ࡌࡀࡉࡃࡄࡌ ࡞

ࡌࡓࡉࡌ ࡌࡌࡀࡌ ࡍࡃࡓ ࡌࡌࡃࡌ ࡞ ࡌࡄࡌࡌࡁ ࡁࡌࡋࡁࡌ

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
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[illegible]
[illegible]
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[illegible]
[illegible]
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[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

ࡌࡓ ࡀ ࡌࡀ ࡅࡄࡌࡁ ࡁࡏࡁ ࡁࡓࡓࡁ ࡀ

ࡔࡄࡍࡀ ࡅࡉࡋࡀ ࡊࡓࡉࡁ ࡔࡀࡓࡉࡌ ࡉࡄࡋࡀ ࡊࡏࡌ ࡊࡓࡉࡁ ࡔࡀࡓࡉࡌ ࡉࡄࡋࡀ ࡂ ࡍࡍࡀ ࡔࡏࡌࡁ ࡉࡄࡏࡁࡁ ࡌࡉࡌ ࡌ ࡉࡄࡋࡊࡌ ࡌࡌࡄࡋࡏࡁ ࡔࡀࡓࡉࡌ ࡉࡄࡋࡀ ࡂ ࡍࡍࡀ ࡔࡏࡌࡌ ࡉࡄࡋࡀ ࡌࡁࡁ ࡌࡉࡌࡌ ࡉࡄࡋࡀ ࡌࡓ ࡌࡌࡓࡉࡋࡏࡁ ࡊࡓࡉࡁ ࡔࡀࡓࡉࡌ ࡉࡄࡋࡀ ࡀ ࡌࡌࡁ ࡅࡌࡉࡓࡌ ࡌࡌࡓ ࡌࡁ ࡉࡄࡋࡀ ࡍࡁࡍࡀ ࡍࡌࡀ ࡅࡉࡌࡅࡌ ࡉࡌࡓࡁ ࡍࡏࡌࡋࡀ ࡉࡄࡋࡀ ࡂ ࡔࡋࡊࡁ ࡉࡄࡋࡀ ࡍࡁࡍࡀ ࡅࡉࡌࡅࡌࡉࡌࡓࡁ ࡔࡀࡓࡉࡌ ࡉࡄࡋࡀ ࡂ ࡊࡍࡁ ࡅࡄࡀ ࡅࡌࡓ ࡍࡌࡓ ࡁࡀ ࡊࡓࡉࡁ ࡍࡌࡍࡌࡌࡉࡌࡓ ࡅࡉࡌࡌࡍࡓࡉࡌࡀ ࡔࡀࡓࡉࡌ ࡉࡄࡋࡀ ࡔࡋࡁ ࡅࡌࡓ ࡌࡉࡅࡌ ࡅࡌࡓ ࡍࡏࡌࡁ ࡅࡌࡓ ࡌࡉࡌࡌࡓ ࡅࡌࡓ ࡍࡌࡄࡌࡍࡄࡓ ࡊࡌࡉࡄࡌࡍࡓࡅࡌ ࡅࡄࡉࡍࡁ ࡍࡌࡓ ࡉࡌࡏࡌࡄࡁ ࡓࡉࡋࡁࡉࡓࡉࡌ ࡅࡌࡌ ࡋࡊࡅࡉࡋࡌ ࡅࡌࡌ ࡍࡉࡊࡏࡄࡓ ࡌࡌࡊࡋ ࡉࡄࡋࡀ ࡂ ࡍࡍࡁ ࡍࡌࡏࡌ ࡅࡌ ࡅࡌࡓ ࡊࡅࡉࡌ ࡉࡄࡋࡁ ࡏࡍࡓࡌࡌ ࡌࡓ ࡌࡌࡓ ࡊࡓ ࡅࡉࡌࡌࡍࡓࡉࡁ ࡍࡌࡌࡋ ࡉࡄࡋࡀ ࡂ ࡌࡌࡓ ࡌࡁ ࡌࡓࡉࡁ ࡌࡓ ࡁ ࡁ ࡀ

ࡅࡉࡋࡌࡍࡀ ࡓࡓ ࡍࡌࡌ ࡌࡌࡓ ࡌࡁ ࡉࡄࡋࡀ ࡍࡌࡉࡁ ࡌࡌࡓ ࡌࡁ ࡉࡄࡋࡀ ࡍࡌࡓ ࡁ ࡍࡌࡄࡉࡊࡅࡄࡓ ࡍࡌࡄࡋࡌࡓࡁ ࡊࡍࡀ ࡓࡌࡉࡁ ࡌࡌࡓ ࡌࡌࡓࡉࡍ ࡅࡌࡍࡌࡍ ࡍࡌࡌࡓ ࡌࡉࡄࡋࡀ ࡉࡄࡋࡀ ࡍࡍࡏࡍࡀ ࡏࡍࡉࡌ ࡌࡓࡉࡁ ࡔࡏࡌࡋࡍࡀ ࡓࡌࡌ ࡌࡌࡓ ࡌࡁ ࡂ ࡔࡋࡊࡓ ࡊࡍࡌࡍࡏࡌ ࡉࡌࡀ ࡊࡍࡌࡍࡀ ࡌࡁ ࡍࡌࡍࡓࡁ ࡌࡉࡍࡓࡉࡁ ࡅࡉࡋࡌࡓࡉࡌ ࡂ ࡍࡍࡏࡍࡀ ࡌࡌࡁ ࡅࡉࡌࡓࡌࡌࡌ ࡊࡉࡌࡌࡌ ࡉࡄࡋࡀ ࡍࡍࡀ ࡌࡌࡁ ࡅࡉࡓࡉࡌ ࡌࡌࡓ ࡌࡁ ࡉࡄࡋࡀ ࡍࡍࡀ ࡅࡉࡌࡓࡉࡌࡓࡁ ࡌࡌࡓ ࡁ ࡌࡌࡌࡋࡀ ࡀ ࡅࡊࡋࡀ ࡊࡓࡉࡁ ࡔࡀࡓࡉࡌ ࡀ ࡍࡌࡍࡓࡁ ࡊࡓࡉࡁ ࡔࡀࡓࡉࡌ ࡀ

[illegible]

[illegible]

V. 19a.

ࡌࡃࡉࡓࡀ ࡄࡀࡌ ࡅࡄࡃࡉࡓࡕ ࡌࡀࡌࡉࡓ ࡄࡓࡉࡕ .. ࡌࡃࡓࡁࡏࡉࡌ ࡌࡃࡓࡀ ࡌࡁࡌࡉࡔࡓ ࡄࡁ ࡉࡔࡓࡉࡄࡋࡕ ࡉࡄࡋࡀ ࡌࡃࡏ ࡄࡌࡉࡄࡓ ࡄࡌࡉ ࡉࡄࡋࡀ ࡅࡉࡋࡏࡕ ࡄࡁࡉࡃࡀࡀ ࡄࡋࡁࡃࡏࡌ ࡌࡁ ࡌࡌࡉࡌ ࡍࡋࡊࡍ ࡉࡄࡃࡀ ࡅࡌࡃࡓࡅࡁ ࡉࡄࡋࡀ ࡅࡉࡓࡅࡋࡌࡀ ࡄࡁࡁ ࡍࡋࡊࡍ ࡉࡄࡔࡀ ࡉࡄࡔࡌ ࡀ ࡏࡃࡏࡔࡀ ࡉࡄࡋࡀ ࡓࡅࡄࡁ ࡋࡁ ࡉࡄࡋࡀ ࡌࡄࡌࡋࡊ ࡍࡌࡋࡊ ࡌࡓࡃࡌࡓ ࡄࡌ ࡀ ࡏࡃࡏࡉࡔࡋࡁ ࡄࡔࡋࡊ .. ࡅࡄࡓ ࡌࡁࡋࡉࡌࡀ ࡌࡃࡄࡌࡉࡓࡃࡓ ࡄࡃࡏࡓࡄࡀ ࡌࡃࡌࡁ ࡉࡄࡋࡀ ○ ࡍࡃࡍࡁ ࡍࡄࡋࡊࡉࡌࡁ .. ࡔ ࡅࡌ ࡍࡋࡀࡌ ࡅࡉࡓࡌ ࡉࡄࡋࡀ ࡅࡄࡉࡌ ࡅࡃࡋࡉࡓ ࡍࡌࡔࡀ ࡍࡃࡁࡋࡌ ࡍࡌࡉ ࡍࡉࡌࡓࡅ ࡏࡃࡁࡓࡉࡔࡁ ࡔࡁࡉࡓ ࡌࡓࡓࡁ ࡌࡃࡓ ࡃ ࡍࡃࡔࡀ ࡌࡃࡄࡁ ࡍࡋࡊࡌࡃࡓ ࡃ ࡌࡓࡄࡉࡃࡌࡀ ࡓ ࡋࡌࡁ ࡌࡓࡓࡁ ࡍࡁࡌࡃࡓ ࡉࡄࡌࡀ ࡅࡄࡉࡁࡁ .. ࡅࡌࡋࡊࡄࡁࡏ ࡉࡄࡋࡀ ࡍࡃࡔࡀ ࡌࡌࡁࡁ ࡅࡌࡍࡔࡁ ࡓࡄࡁࡉࡁࡁ ࡔࡁ ࡓࡅࡌࡃࡋࡌࡀ ࡍࡌࡉࡌࡓ ࡓ ࡋࡌࡁ ࡌࡓࡓࡁ ࡔࡓࡄࡃࡓ ࡉࡌࡓࡄࡌࡃࡌࡀ ࡌࡍࡔࡀ ࡉࡄࡌࡀ ࡍࡌࡉ ࡍࡉࡌࡓࡄࡀ ࡏࡃࡁࡓࡉࡔࡁ ࡔࡁࡉࡓ ࡅࡌࡋࡊࡄࡁࡃࡀ ࡔࡁ ࡍࡃࡏࡓ ࡌࡃࡌࡀ ࡍࡌࡃࡌࡌࡋࡊ .. ࡉࡃࡓ ࡅࡃࡋࡌࡔࡀ ࡅࡌ ࡌࡌࡁࡋࡌࡓ ࡌࡋࡃࡔࡀ ࡄࡌࡋࡃࡉࡄࡌࡔࡀ ࡍࡌࡓ ࡌࡌࡃࡓ ࡄࡃࡌࡓ ࡅࡌࡋࡊ ࡌࡃࡓࡌ ࡀ ࡄࡌࡋࡃࡓ ࡌࡓ ○ ࡍࡃࡏࡓࡅࡌ ࡉࡌࡓࡃࡓ ࡉࡔࡓࡉࡃࡓࡃࡓ ࡍࡌࡋࡔࡁࡃࡔࡓࡃ ࡔࡄࡋࡀ ࡅࡌ ࡄࡌࡋࡃࡓ ࡌࡓ ࡍࡌࡔࡀ ࡄࡔࡓࡃࡓ ࡍࡌࡃࡓࡄࡁࡃࡌࡋࡀ ࡉࡃࡓ ࡔࡁ ࡉࡔࡓࡄࡀ ࡔࡁࡋࡁࡉࡃࡓ ࡔࡃࡌ ࡅࡃࡋࡃࡔࡀ ࡌࡃࡅࡋࡊࡁ .. ࡍࡃࡁࡋࡌ ࡍࡌࡉ ࡔࡉࡌࡓࡄࡀ ࡏࡃࡁࡓࡉࡔࡁ ࡅࡌࡋࡊࡄࡁࡀ ࡓ ࡋࡌࡁ ࡌࡓࡓࡁ ࡓࡄࡀ ࡍࡃࡏࡓ ࡌࡃࡌࡀ ࡄࡋࡉࡃࡔࡋࡊ ࡍࡌࡉࡌࡓ ࡓ ࡋࡌࡁ ࡃ ࡀ ࡉࡔࡃࡔࡀ ࡅࡌࡋࡊ ࡌࡃࡓࡌ ࡀ ࡓࡅࡁࡃࡁ ࡄࡌࡋࡃࡓ ࡌࡁ ࡍࡌࡓ

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V. 20b.

[illegible]

ܢܚܡ ܐܬ ܡܗ ܘܬܪܟܝܚ ܘܝܠܗ ܢܡܡܡ ܀

ܡܫܝܚ ܝܫܘܥ ܢܫܐ ܪܒܬܢܝܢ ܝܫܘܢܢ ܚܒ ܪܒܬܪܝܫܐ
ܢܡܢ ܐܬ ܢܡܢܢ ܥܡܢ ܒ ܝܚܒ ܫܗܠܪܝܫܐ ܢܡܢ ܐܬ
ܫܢܥܢ ܡܢܐ ܘܫܢܡܠ ܝܫܘܥ ܀ ܘܝܢ ܪܒܬܪܡܥܒ ܘܗ ܫܠܒ
ܚܣܪܝܐ ܡܢ ܢܡܝܡܒ ܡܫܝܚ ܝܫܘܥ ܫܡܥܠܫܒ ܫܠܝܫܠ
ܢܡܝܫܠ ܘܫܠܥܢ ܥܢܪܝܠܨܡ ܘܝܠܗ ܫܠܡܠ ܝܫܘܥ ܀ ܢܡܝܫܠ ܡܒ ܫܠܒ
ܝܫܘܒ ܘܫܠܥܢ ܢܒܪܝܡܒ ܐܝܡܫܐ ܡܢܡܢܠ ܝܫܘܥ ܡܢܐ
ܝܡܥܡܝܢܡ ܘܫܢܡܠ ○ ܝܫܘܥ ܀ ܘܗ ܘܫܢܥܢ ܝܫܠܢܡ
ܚܫܒ ܘܫܐ ܡܠܡܠ ܝܫܘܥ ܪܝܪܒ ܡܡܘܝܢ ܥܢܫܠܡ
ܘܡܢܪܡܡ ܘܝܝܡ ܢܡܪܝܢ ܝܫܘܥ ܀ ܫܡܒ ܘܝܠܡܐ ܚܫܢ
ܪܝܢ ܫܢܡ ܘܝܝܪܝܐ ܚܝܫܪܡܢ ܝܫܘܥ ܫܠܝܫܠ ܝܫܘܥ ܢܡܝܫܠ
ܚܫܒ ܫܫܐ ܫܡܫܢ ܘܫܢܪܝܢ ܝܫܘܥ ܀ ܢܢܥܢܐ ܢܡܝ
ܫܡܫܢ ܚܢܝܡܒ ܢܫܐ ܡܡܢ ܚܢ ܡܡܘܝܢ ܚܪܝܒ
ܫܡܢܠܝܢܢ ܘܝܢܠ ܝܫܘܥ ܀ ܘܝܠܡܐ ܢܡܝ ܪܒܠܡܥܢ ܡܒ
ܫܒ ܪܒܠܠܐ ܝܫܘܪܢ ܪܒܠܫܠ ܝܫܘܥ ܀ ܫܒ ܡܡܢܝܡܐ
ܢܡܢܒ ܥܡܝܒ ܫܗܠܫܠ ܝܫܘܥ ܀ ܢܡܡܠܡ ܢܢܥܢ ܡܢܐ
ܘܫܢܡܠ ܝܫܘܥ ܀ ܡܝܡܒ ܘܗ ܝܚܒ ܪܒܠܪܡܥܒ ܫܠܒ
ܚܣܪܝܐ ܡܒ ܢܡܝܡܒ ○ ܡܫܝܚ ܝܫܘܥ ܫܡܥܠܫܢ ܒ
ܫܠܝܫܠ ܫܫܐ ܫܢܥܢܐ ܥܢܪܝܠܨܡ ܫܠܪܝܢ ܝܫܘܥ ܀ ܡܫܐ
ܚܢܝܡܒ ܥܒ ܫܠ ܢܫܐ ܚܢܝܡܒ ܪܡܥܒ ܢܡܢ ܐܬ
ܚܝܫܪܡܢ ܝܫܘܥ ܪܡܢ ܚܢ ܘܪܝܫܢ ܡܢܢ ܢܡܡܪܠܡ
ܫܡܪܝܢ ܫܠܪܝܫܢ ܚܢ ܘܗ ܝܡܠܟܢ ܫܠܒ ܚܣܪܝܐ ܡܢ
ܢܡܝܡܒ ܡܫܝܚ ܝܫܘܥ ܫܡܥܠܫܢ ܚܢ ܫܝܡܡ ܪܒܪܝܡܢ
ܡܢ. ܢܡܝܡܒ ܫܠܒ ܡܡܠܡ ܝܫܘܥ ܚܡܪܝܪܡܒ

V. 21b.

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* [illegible]

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ࡏࡃࡀ ࡀࡄࡅ ࡅࡔࡉࡁࡀ ࡌࡀࡋࡀࡊࡀ ࡍࡀࡌࡓ ࡞
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* Листовъ VI. 20 и 21 нѣтъ.

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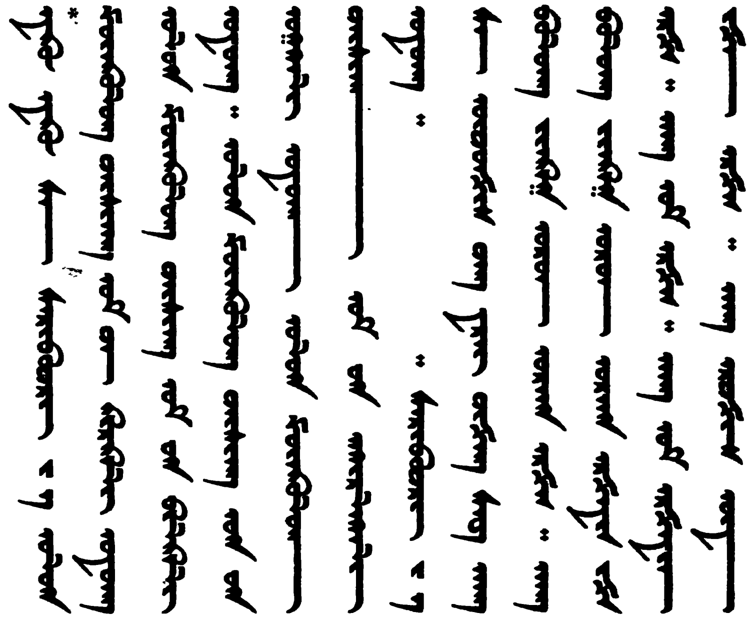
* F. W. K. Müller, Uigurica p. 11 (T. III. 84) A. d. K. P. A. d. W. 1908.



* F. W. K. Müller, Uig. pg. 11—12 конецъ берлинскаго фрагмента VII. 2a 7.

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* Писано мелкимъ шрифтомъ подъ VII. 20 a 23.

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* Листа VIII. 1 пѣтъ.

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1) Въ Uigurica I, стр. 26—35 (= VIII. 10 b. 14 — 14 b. 10) встрѣчаются слѣдующіе варіанты: 2) q̈ïlsarlar, 3) üzüksüz, 4) ärdinig, 5) tip tidi, 6) q̈uvraγï-niŋ, 7) tarïq̈ar, 8) ödün ödün.

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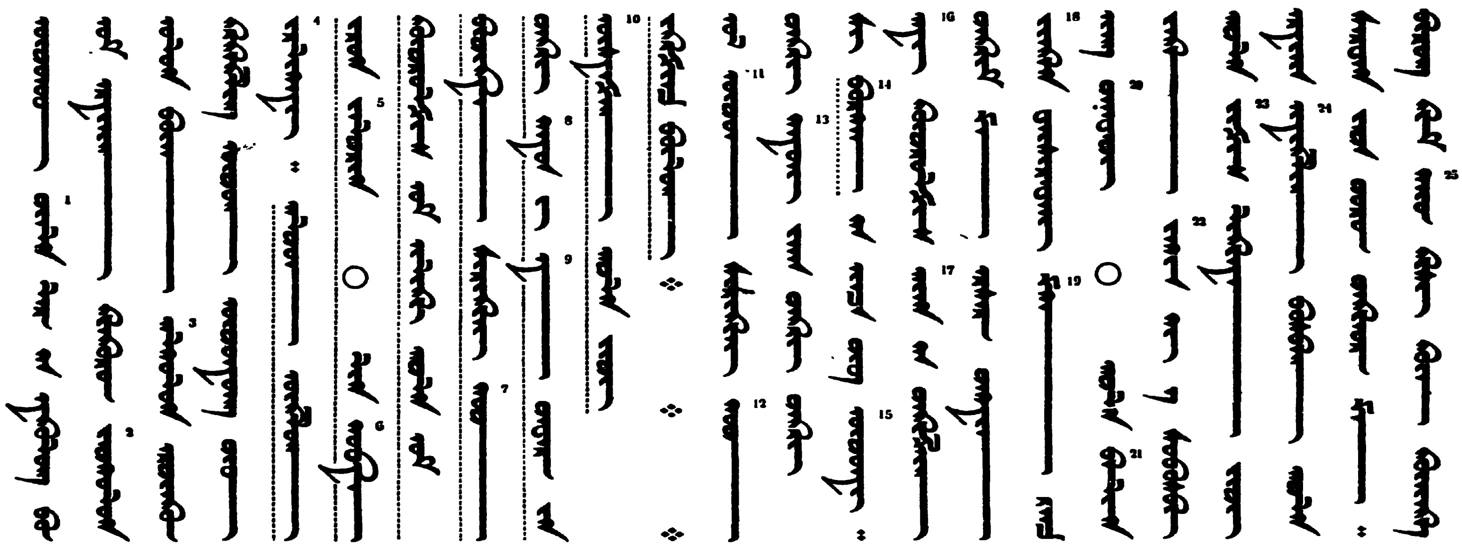
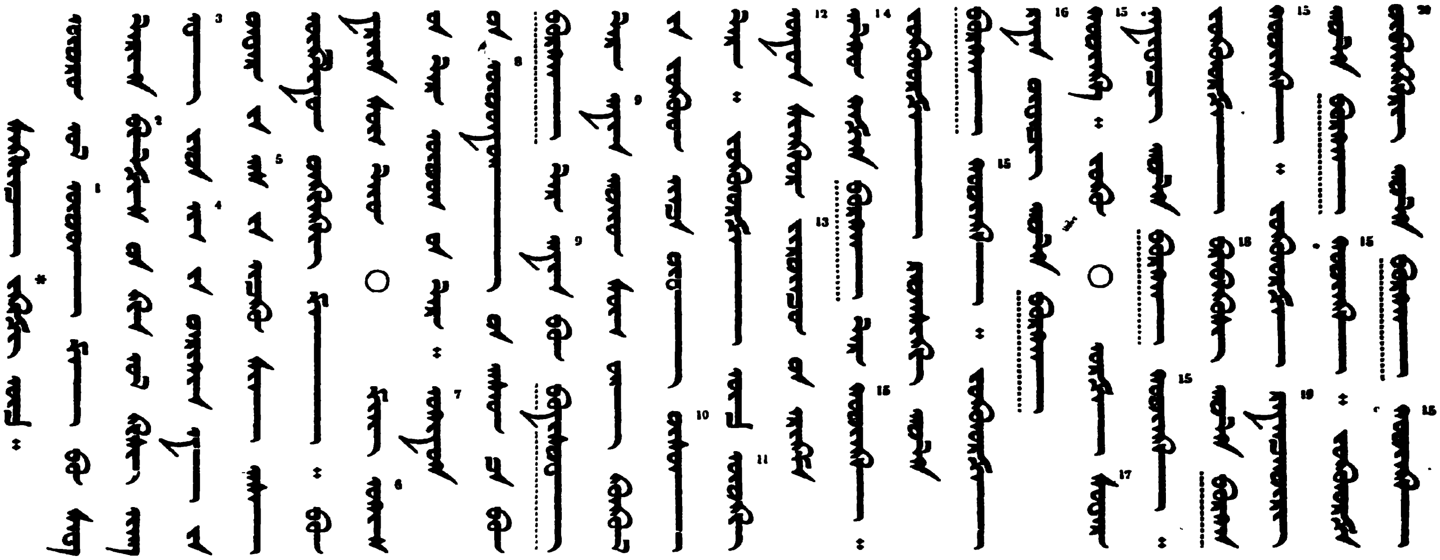
1) üstälür, 2) ašïlur, 3) özkän, 4) ödinčä, 5) üstürdi, 6) q̈odï, 7) q̈amaγ, 8) q̈uvraq̈ï, 9) yumq̈ï, 10) simäk, 11) ïγač-da, 12) kädiyür, 13) pütär, 14) q̈anar, 15) tidi, 16) q̈ut, 17) alq̈ayu, 18) yrlïq̈adï, 19) azuntaq̈ï, 20) q̈ïlïnčïng, 21) saq̈ïnu, 22) q̈ïlγu-q̈a.



1) tïnlγ-larq̈a, 2) yadγuluq̈, 3) alγuluq̈, 4) (yrlï)q̈(a)d(ï), 5) yaltrïq̈lγ, 6) q̈opda, 7) q̈ut, 8) χatunï, 9) ädig tavariγ, 10) üstämäk, 11) ödün, 12) q̈ut, 13) χatunï, 14) burχan-q̈a, 15) ötünti, 16) atï, 17) ayaγ-q̈a, 18) yïngaq̈, 19) mγ̦arač-nïng, 20) danavadi, 21) balïq̈-ïnga, 22) yaq̈ïn-q̈ï-a, 23) yimislikintä, 24) itiglig, 25) q̈ayu.

1) ašilzun, 2) üklizun, 3) aγlïqïm, 4) tsangïm, 5) bir arïγ, 6) itip, 7) mayaq̈ï, 8) suvatïp, 9) ičintä, 10) adruq̈ adruq̈, 11) tizig, 12) itig, 13) itiglig, 14) bädizädzün, 15) suvq̈a, 16) kädip, 17) yïd, 18) ičintä, 19) ödtä, 20) atï, 21) atayu, 22) tizun.

1) taγ, 2) нѣтт, 3) yaltrïq̈lγ, 4) qut, 5) ratnapušpi, 6) q̈utïnga, 7) adruq̈ adruq̈, 8) aγamaq̈ïn tapïnzun ančolazun, 9) yïd yïpar, 10) ičkülär, 11) q̈ïlzun, 12) yïngaq̈daq̈ï, 13) tapiγ uduγ q̈ïlzun, 14) pv q̈atïγ, 15) sözläp, 16) tizün, 17) tavraq̈, 18) q̈ut q̈olurmn kösüš kösäyürmn, 19) ötügümin, 20) yoq̈suz, 21) q̈uruγ, 22) q̈ïlmang, 23) sözläzün.



* 1) ödün, 2) bilmiš-dä, 3) ävindä, 4) i-sin, 5) aša ūklitü, 6) oq̄ïzun-lar, 7) oq̄ïduq̄-da, 8) нѣтъ, 9) atïn, 10) tizün, 11) ödki, 12) ontun, 13) yirtinčüdä, 14) q̄amaγ, 15) q̄utïnga, 16) ratnadivi, 17) suvarnandivači, 18) prabangkoši, 19) ratnačadri, 20) dipangkari.

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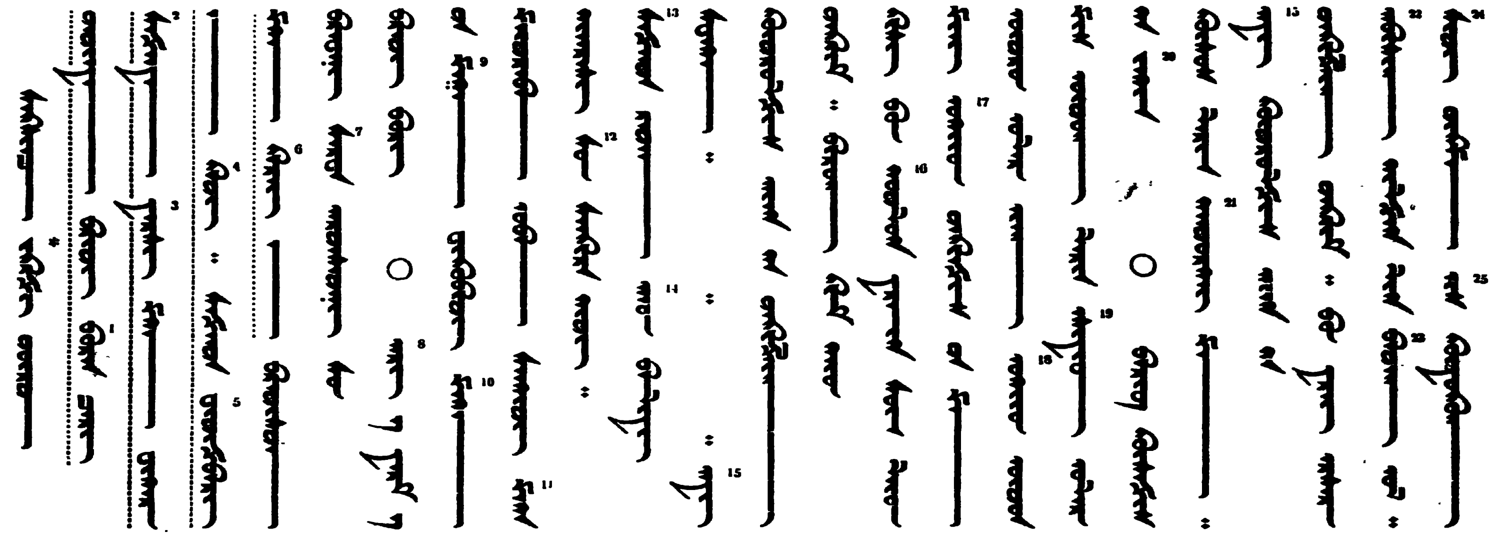
1) q̈utïnga, 2) ratnamidi, 3) kančanaprbi, 4) drma-utari, 5) нѣтъ, 6) q̄amaγ, 7) antada baša timin, 8) ötünür-mn oq̄ïyurmn, 9) q̄ut, 10) q̈anturdač(iγ) q̄ilmiš, 11) нѣтъ, 12) mχadivini, 13) нѣтъ.



* 1) purnančari, 2) samanta, 3) tirdirašani, 4) kädi, 5) vrdipani, 6) kraniya priti štapravani, 7) sarvata satani supradipti, 8) ayina drmata, 9) mχa viyupidi, 10) mχa maitrupa sansidi, 11) mχa χuχusi, 12) susan kirä sidi, 13) samautrda, 14) anupalandi, 15) ati, 16) q̈utluγ, 17) oq̈ïyu täginmišdä, 18) oqïyu, 19) äsidü täginip, 20) yaq̈ïn, 21) q̈anturγai-mn, 22) abizik q̈ïlmaq̈lγ, 23) pdäk, 24) sidi, 25) išig.

1) utγuraq̄, 2) püdürdäči pdäk, 3) pdäk, 4) äzüksüz igidsiz pdäk, 5) tüzülmiš-kä, 6) alq̄u, 7) oγlï-larï-nïng, 8) daran. .ï-γ, 9) saq̄ïnsar-lar. *

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* [illegible] ** Листовъ VIII. 26 и 27 нѣтъ.

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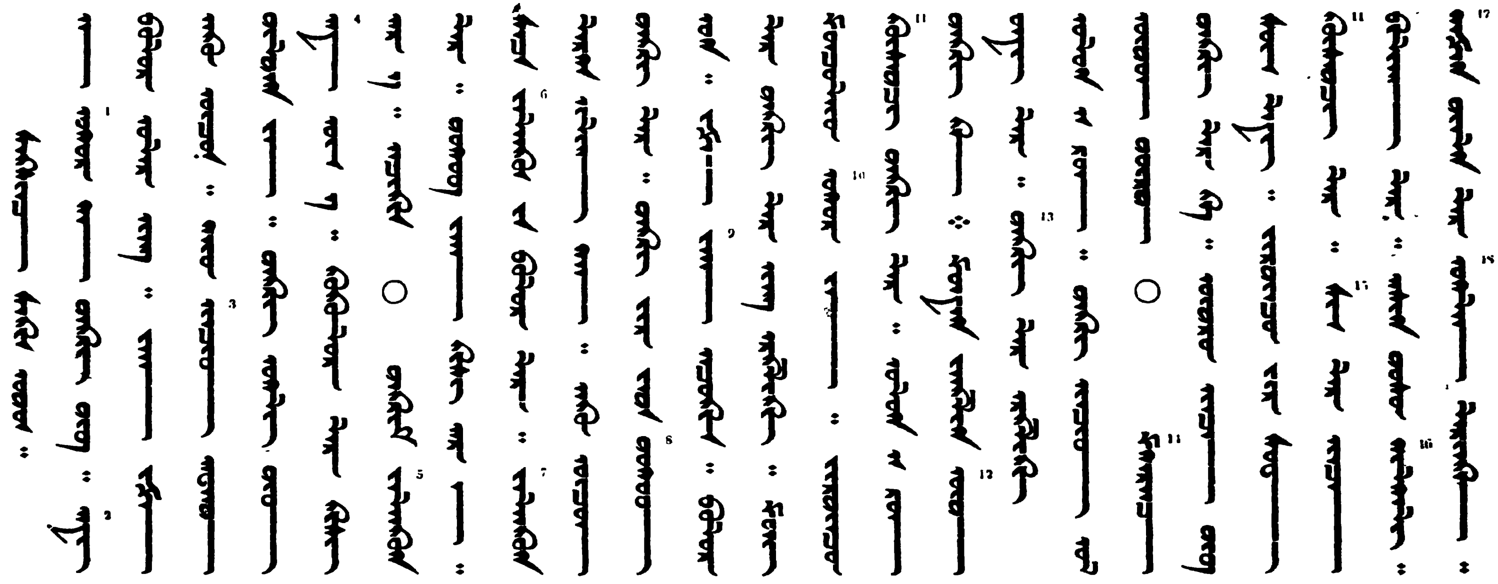
* F. W. K. Müller, Uigurica, стр. 22—25 (VIII. 27 b 7—28 b 5).



Варіанты берлинской рукописи: 1) oγur-q̈a, 2) atï, 3) [illegible], 4) at, 5) yalnguq̈, 6) yalnguzïn, 7) yalnguq̈-larq̈a, 8) turup-oq̈, 9) нѣтъ, 10) oγrïn, 11) közädči, 12) ötünti, 13) tengri-lür-ning ärkliki äzrua tngri ol ödün, 14) m/arač, 15) . . .öz-lär, 16) q̈ïlγalï, 17) q̈amaγ, 18) oγlanïnga.

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1) нѣтъ, 2) ötünürsi(z)lär, 3) q̈ïlmiš q̈azγanmïš, 4) q̈ïlïnč.

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* Листа 30 нѣтъ.

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* Листовъ 9—20 нѣтъ.

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ᠨᠣᠮᠤᠨ ᠡᠨᠡ ᠪᠡ ᠲᠡᠭᠦᠰᠦᠨ ᠨᠣᠮᠤᠭᠤᠳ ᠬᠢᠯᠢᠰᠡ ᠨᠣᠮᠣᠯᠠᠮᠤ ᠨᠣᠮ ᠳᠤ ᠢᠷᠡᠭᠰᠡᠨ ᠵᠢᠭᠠᠯᠠ ᠪᠣᠰᠤᠭᠠᠭᠰᠠᠨ ᠢ ᠨᠣᠮᠤᠭᠤᠳᠠᠪᠤᠢ ᠡᠨᠡᠭᠦᠨ ᠪᠣᠯᠠ ᠵᠢᠷᠤᠭ ᠭᠡᠭᠰᠡᠨ ⁘ ᠶᠡᠭᠡ ᠵᠢᠷᠤᠭᠰᠠᠨ ᠡᠨᠡᠭᠦᠯᠡ ᠪᠡᠷᠡᠨᠡᠭᠦᠯᠡ :: ᠶᠡᠮᠡᠭᠦᠨ ᠰᠠᠷ ᠳᠤ ᠶᠠᠪᠤ ᠲᠡᠷᠡᠭᠦᠨᠦᠭᠦᠯᠡ :: ᠡᠨᠡ ᠰᠠᠶᠢᠨ ᠳᠠᠭᠤᠨ ᠵᠢᠷᠤᠭᠠᠨ :: ᠲᠡᠢᠮᠦ ᠪᠠᠰᠠ ◌ ᠳᠡᠭᠡᠳᠦᠯᠡ :: ᠡᠨᠡᠭᠦᠨ ᠵᠢᠷᠤᠭᠠᠨ ᠰᠠᠶᠢᠰᠢᠶᠠᠯ :: ᠡᠨᠡᠭᠦᠯᠡ ᠵᠢᠷᠤᠭᠠᠨ ᠵᠢᠷᠤᠭᠠ ᠶᠡᠮᠡ ᠶᠡᠮᠡ :: ᠢᠷᠡᠭᠦᠯᠡ ᠰᠠᠶᠢᠨ ᠵᠢᠷᠤᠭᠤᠯᠠ :: ᠪᠠᠰᠠᠷ ᠶᠡᠮᠡᠭᠦᠨ ᠡᠨᠡᠭᠦᠨᠡᠭᠦᠯᠡ ⁘ ᠡᠮᠡᠬᠡ ᠰᠢ ᠶᠡᠮᠡ ᠰᠠᠯᠠᠮ ᠳᠠᠮ ᠰᠢ ᠡᠨᠡᠭᠦ ᠪᠣᠯᠠ :: ᠡᠮᠡᠬᠡ ᠰᠢ ᠶᠡᠮᠡ ᠪᠠᠰᠠᠮᠠ ᠳᠡᠷᠡ ᠡᠨᠡᠭᠦ ᠶᠡᠮᠡ ᠪᠣᠯᠠ :: ᠡᠮᠡᠬᠡ ᠰᠢ ᠶᠡᠮᠡ ᠰᠠᠯᠠᠮᠠᠯ ᠵᠢᠭᠠ ᠡᠨᠡᠭᠦ ᠶᠡᠮᠡ ᠪᠣᠯᠠ :: ᠡᠮᠡᠬᠡ ᠰᠢ ᠶᠡᠮᠡ ᠪᠢᠰᠢᠯᠠ ᠡᠮᠡ ᠰᠢ ᠡᠨᠡᠭᠦ ᠶᠡᠮᠡ ᠪᠣᠯᠠ :: ᠶᠡᠭᠡᠨᠡᠭᠦᠯᠡᠨ ᠳᠡᠷᠡᠭᠦ ᠪᠣᠯᠢᠭᠰᠠᠨ :: ᠪᠢᠰᠢ ᠳᠢᠭᠢ ᠶᠡᠰᠦ ᠳᠡᠭᠡᠳᠦᠯᠡᠨ :: ᠡᠨᠡᠭᠦᠯᠡ ᠡᠨᠡᠭᠦᠯᠡ ᠰᠢ ᠶᠡᠮᠡᠯᠡᠮ :: ᠪᠠᠰᠠᠷᠢᠭᠰᠠᠮ ᠡᠮᠡ ᠯᠠ ᠡᠨᠡᠭᠦ ᠪᠢᠰᠢᠯᠠ :: ᠳᠡᠷᠡᠭᠦᠯᠡ ᠳᠡᠷᠡᠭᠦᠯᠡ ᠰᠢ ᠶᠡᠮᠡᠯᠡᠮ :: ᠪᠢᠰᠢᠯᠠ ᠵᠢᠷᠤᠭᠠᠯᠢᠰᠠ ᠡᠮᠡ ᠯᠠ ᠵᠢᠷᠤᠭᠠᠨ ᠪᠠᠰᠠᠮᠠ :: ᠡᠨᠡᠭᠦᠯᠡ ᠪᠢᠰᠢᠯᠠᠯ ᠪᠢᠰᠢ ᠳᠢᠭᠢ ᠪᠣ :: ◌ ᠰᠢᠪᠠ ᠵᠢᠷᠤᠭᠠᠨ ᠶᠡᠮᠡ ᠶᠡᠮᠡ ᠳᠤ :: ᠮᠢᠷ ᠰᠢ ᠶᠡᠮ ᠳᠡᠷᠡᠭᠦᠯᠡ ᠰᠢ :: ᠪᠣ ᠯᠠ ᠶᠡᠮᠡ ᠪᠢᠰᠢᠭᠦᠷᠢᠰᠠ ᠡᠨᠡᠭᠦ ᠰᠢᠯᠠ :: ᠡᠨᠡᠭᠦᠯᠡᠭᠦ ᠰᠢ ᠶᠡᠮ ᠪᠠᠰᠠᠭᠦᠯᠡᠭᠦ ᠰᠢ :: ᠳᠡᠷᠡᠯᠡ ᠡᠨᠡᠯᠡ ᠡᠨᠡᠭᠦᠯᠡᠭᠦ ᠳᠤ ᠪᠣᠢ ᠪᠢᠰᠢᠭᠦᠷᠢᠯᠡ ᠰᠢ ᠶᠡᠮ ᠰᠢᠪᠠᠭᠦᠯᠡ ᠰᠢ :: ᠳᠡᠷᠡᠭᠦᠯᠡᠨ ᠶᠡᠮᠡ ᠡᠨᠡᠭᠦ ᠰᠢᠯᠠᠮᠠᠯ :: ᠳᠡᠷᠡᠭᠦᠯᠡ ᠰᠢ ᠶᠡᠮ

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* Листовъ X. 1—4 нѣтъ.

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ܢܘܡܘܣ ܡܫܝܚܝ ܀

ܕܝܢ ܝܫܘܥܐ ܘܗ ܢܡܘܣܐ ܡܪܝܐ ܫܡܫܘܢܘܬܐ ܕܟܠ ܘܡܢܝܢ ܀ ܟܠܐ ܘܗܘ ܒܪܝܬܐ ܢܡܘܣܝܐ ܫܡܫܐ ܫܡܫܐ ܝܗܘܕܝܐ ܫܠܝܚܘܬܐ ܡܢܘܬܐ ܘܡܢܝܢ ܡܢ ܫܘܒ ܟܠܐ ܡܫܡܫܐ ܕܝܢ ܟܠܐ ܀ ܘܗ ܝܘܡܢ ܫܒܬ ܠܟܠܐ ܢܡܘܣܘܬܐ ܢܡܘܣܝܬܐ ܟܘܪܝܐ ܫܪܝܐ ܫܒܥܐ ܝܫܘܥܝܐ ܢܡܘܣܘܬܐ ܫܡܥ ܟܠܐ ܢܡܘܣܘܬܐ ܀ ܘܗ ܫܡܫܐ ܫܠܝܚ ܝܗܒ ܀ ○ ܟܠܡܫܡܫܐ ܢܡܘܣܐ ܢܡܢ ܝܫܘܥܐ ܕܟܠ ܫܡܫܘܬܐ ܫܒܥܐ ܒܡܢ ܀ ܢܡܘܣܝܐ ܫܠܝܚܘܬܐ ܝܡܢ ܘܫܡܫܐ ܡܢ ܒܪܝܬܐ ܒܡܢ ܢܡܘܣܘܬܐ ܢܡܘܣܐ ܡܢ ܟܠ ܟܠܝܡ ܢܡܘܣܘܬܐ ܘܝܘܡܢ ܟܠܫܡܫ ܀ ܘܡܢܝܢ ܫܘܒ ܘܗ ܒܟܠܐ ܫܠܝܚܐ ܘܟܠܝܢ ܒܡܢ ܟܠܐ ܟܠܝܢ ܀ ܢܡܢ ܢܡܘܣܬܐ ܘܗ ܢܡܢ ܟܘܪܝܐ ܝܫܘܥ ܢܡܢ ܢܡܢ ܘܡܘܢܝܢ ܝܫܘܥ ܒܢܡܘܣܘܬܐ ܝܡܫܘܬܐ ܝܡܫܐ ܝܫܘܥܝܐ ܝܡܢ ܝܫܘܥܐ ܢܡܘܣܘܬܐ ܢܡܘܣܘܬܐ ܟܠܡܫܐ ܢܡܢ ܫܡܫܐ ܫܒܥܘܬܐ ܠܟܠܝܐ ܢܟܘܪܝܘܬܐ ܘܡܘܢܝܢ ܝܫܘܥ ܀ ܫܒܝܢ ܒܡܘܣܝܘܬܐ ܒܪܝܬܐ ○ ܫܡܘܢܝܢ ܘܝܫܘܥ ܟܠܝܢ ܘܝܘܡܢ ܒܡܢ ܘܡܘܣܘܬܐ ܝܫܘܥ ܀ ܢܡܢ ܫܡ ܘܝܘܡܢ ܒܪܝܬܐ ܢܡܫܐ ܝܡܫܐ ܒܡܫܡܫܐ ܘܡܢ ܫܠܝܚܘܬܐ ܫܡܫܐ ܀ ܒܟܠܐ ܢܡܫܐ ܝܫܘܥܝܐ ܡܪܝܟܠܬܐ ܫܡܫܟܠܬܐ ܫܒܝܢܝܢ ܘܡܫܐ ܘܡܝܢܝܢ ܢܡܢ ܠܐ ܘܡܫܝܚܘܬܐ ܟܡܫܝܢܝܢ ܒܡܫܡܫܝܢ ܘܡܫܝܢ ܢܡܘܣܘܬܐ ܝܫܘܥ ܫܡܘܢܝܘܬܐ ܘܡܘܣܘܬܐ ܢܡܘܣܘܬܐ ܝܡܫܐ ܢܡܘܣܘܬܐ ܠܐ ܢܡܘܣܝܢܝܢ ܒܡܫܡܫܐ ܫܡܫܘܬܐ ܀ ܫܒ

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ࡅࡌࡀࡌࡓ ࡅࡉࡋࡀ ࡁࡓࡉࡓࡁ ࡞

ࡍࡃࡎࡀ ࡐࡄࡌࡃࡋࡄࡎࡃࡌ ࡞ ࡅࡌࡃࡓ ࡉࡌࡓࡉࡃࡓ ࡏࡃࡁ ࡅࡄࡀ ࡁࡁ ࡞
ࡌࡓࡉࡃࡁ ࡓࡉࡁ ࡋࡀ ࡓࡌࡃࡋࡓࡉࡃࡓ ࡌࡓ ࡞ ࡌࡌࡋࡌࡓ ࡓࡌࡃࡏࡄࡌࡓ
ࡎࡔ ࡅࡌࡋࡓ ࡁࡓ ࡞ ࡎࡔ ࡓࡉࡓࡅࡎࡀ ࡓࡉࡁ ࡓࡉࡃࡋࡁࡌࡀ ࡞
ࡎࡌࡓࡃࡓ ࡁࡃࡓࡉࡁ ࡌࡎࡉࡓࡉࡃࡓ ࡁࡓ ࡞ ࡎࡃࡓ ࡅࡃࡄࡎࡋࡁࡓ
ࡍࡎࡃࡓ ࡓࡉࡀ ࡞ ࡍࡌࡌࡃࡓ ࡁࡁ ࡌࡋࡌࡁ ࡎࡋࡓࡉࡓࡌ ࡌࡃࡌࡀ ࡞
ࡍࡌࡏ ࡍࡌࡋࡌࡁ ࡍࡌࡏ ࡎࡓࡉࡁ ࡌࡃࡓࡅࡌࡁ ࡉࡌࡋࡀ ࡉࡌࡏࡌ
ࡉࡌࡃࡌ ࡅࡌࡃࡓ ࡉࡌࡄࡌ ࡞ ࡎࡏࡌࡓ ࡉࡌࡋࡁ ࡓࡉࡌࡃࡌࡀ
ࡁࡃࡋࡃࡓࡅࡌࡁ ࡉࡌࡋࡀ ࡁࡃࡎࡉࡋࡁ ࡉࡌࡋࡀ ࡞ ࡍࡌࡃࡌࡋࡌ ࡌࡃࡓࡃࡓ
ࡁࡍࡌࡌࡋࡌ ࡁࡍࡎࡀ ࡁࡌࡉࡄࡌ ࡅࡃࡍࡌࡁ ࡁࡌࡏ ࡅࡌࡋࡓ
ࡁࡍࡌࡌࡋࡀ ࡍࡌࡋࡃࡁ ࡌࡓ ࡅࡄࡋࡌࡁ ࡉࡌࡋࡀ ࡞ ࡎࡏࡌࡓ ࡎࡋࡁ
ࡌࡎࡋࡌࡓࡅࡌࡁ ࡍࡌࡃࡌࡋࡌ ࡍࡃࡁ ࡉࡌࡋࡁ ࡉࡎࡌࡄࡌࡃࡁ ࡌࡃࡓࡃࡓ
ࡍࡃࡎࡀ ࡌࡌࡁ ࡁ ࡎࡓࡉࡃࡓ ࡅࡌࡋࡁࡎࡁ ࡍࡌࡃࡓ ࡋࡀ ࡎࡄࡌࡃࡁ
ࡌࡌࡋࡌࡀ ࡌࡌࡋࡌࡋ ࡁࡓ ࡅࡉࡃࡁ ࡅࡌࡃࡓࡅࡓࡉࡁ ࡅࡎࡏࡁ ࡅࡉࡋࡉࡓ ࡎࡋࡎࡌࡋࡌ
ࡌࡌࡋࡎࡌࡋࡌ ࡁࡌࡓࡉࡃࡓ ࡁࡓ ࡎࡓࡉࡃࡓ ࡓ ࡎࡁ ࡁ ࡌࡌࡅࡉࡓ
ࡌࡁ ࡌࡋࡁࡎࡀ ࡁࡌࡎࡋࡌࡉࡌࡀ ࡁࡃࡋ ࡓࡉࡀ ࡁࡌࡎࡌࡀ ࡌࡌࡓࡉࡃࡓ
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ࡓࡉࡁ ࡌࡓࡉࡃࡁ ࡍࡌࡃࡓࡉࡎࡃࡌࡀ ࡍࡌࡃࡌࡋࡌ ࡍࡉࡃࡎࡀ ࡉࡌࡋࡃࡁ
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ᠪᠣ ᠬᠠᠮᠤᠭ ᠢᠨᠠᠭᠰᠢ ᠪᠣᠯᠤᠨ ᠪᠡ ᠰᠢᠳᠤᠷᠭᠤ ᠪᠡ ᠭᠡᠷᠡᠯᠲᠦ ᠰᠡᠳᠬᠢᠯ ᠪᠡᠷ ᠬᠤᠪᠢᠯᠭᠠᠨ ᠳᠤ ᠶᠢ ᠨᠣᠮᠤᠯᠠᠯ ᠨᠢᠭᠤᠯᠲᠠ ᠪᠡᠷ ᠪᠣᠯᠤᠯᠴᠠᠯ ᠪᠡᠷ ᠅ ᠨᠢᠭᠤᠯ ᠬᠠᠮᠤᠭ ᠨᠢᠭᠤᠷᠲᠤ ᠬᠠᠮᠤᠭ ᠳᠤ ᠪᠣᠳᠤᠰᠤᠳᠤᠯᠠ ᠪᠣᠷᠤᠭ ᠪᠣᠭᠤᠯᠭᠠᠯ ᠬᠣᠷᠤᠭᠰᠠᠨ ᠭᠠᠯ ᠪᠠᠷᠢᠮ ᠪᠣᠷᠤᠭᠤ ᠪᠢᠷ ᠰᠢᠳᠤᠷᠭᠤ ᠪᠡ ᠨᠢᠭᠤᠯᠤᠯ ᠪᠢᠨ ᠰᠢᠳᠤᠷᠭᠤ ᠪᠢᠷ ᠰᠡᠳᠬᠢᠯ ᠰᠢ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠣᠯᠪᠠ ᠪᠡᠷ ᠄ ᠰᠡᠳᠬᠢᠯ ◯ ᠪᠣᠯᠤᠭᠰᠠᠳ ᠨᠢᠭᠤᠯ ᠨᠣᠮᠤᠭᠰᠠᠨ ᠳᠤ ᠪᠣᠳᠣᠬᠤ ᠪᠣᠷᠤᠭᠰᠠᠨ ᠬᠠᠮᠤᠭ ᠨᠤᠮᠤᠭᠰᠠᠨ ᠰᠢ ᠪᠣᠯᠤᠭᠰᠠᠳ ᠪᠡᠷ ᠰᠢᠪᠡᠷ ᠅ ᠭᠠᠯ ᠨᠣᠮᠣᠭᠤᠯᠤᠨ ᠪᠣᠯᠤᠭᠰᠠᠳᠠᠯ ᠨᠢᠭᠤᠯ ᠬᠠᠮ ᠪᠣᠷᠤᠭᠰᠠᠨ ᠪᠡᠷ ᠰᠢᠰᠢᠯᠤᠨ ᠪᠣᠯᠤᠨ ᠭᠠᠯ ᠬᠠᠮᠤᠭ ᠪᠣᠯᠤᠭᠰᠠᠳ ᠪᠢᠷ ᠪᠣᠭᠤᠯᠠᠯ ᠢᠨᠠᠭᠤᠯᠠᠯ ᠪᠡᠷ ᠪᠣᠯᠤᠨᠢᠷ ᠪᠢᠯ ᠰᠢᠭᠤᠯᠠᠯ ᠨᠣᠮᠤᠭᠤᠯᠤᠯᠠ ᠪᠡᠷ ᠪᠣᠯᠤᠭᠰᠠᠭᠤ ᠰᠢᠭᠤᠯᠠᠨ ᠪᠣᠭᠤᠷᠤᠭᠤᠯᠤᠨ ᠨᠣᠭᠤᠯᠠᠯ ᠪᠢᠷ ᠪᠣᠭᠤᠯ ᠨᠢᠭᠤᠷ ᠪᠢ ᠰᠢᠭᠤᠯ ᠪᠣᠮ ᠪᠣᠷᠤ ᠪᠣᠭᠤᠯᠤᠨ ᠪᠢᠷ ᠭᠠᠯ ᠪᠣᠭᠤᠯᠤᠨᠠ ᠰᠢᠭᠤᠯᠠᠯ ᠪᠡᠷ ᠰᠢᠷᠢᠭᠤᠯᠤᠨ ᠪᠡᠷ ᠅ ᠨᠢᠭᠤᠯ ᠪᠡᠷᠢᠮ ᠪᠣᠭᠤᠷᠤᠯ ᠪᠢᠷᠢᠯᠤᠨᠠ ᠰᠢᠭᠤᠯᠤᠨᠠ ◯ ᠨᠠ ᠰᠢᠭᠤᠷᠤᠨ ᠨᠠ ᠰᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠣᠭᠤᠯᠤᠨ ᠪᠡᠷ ᠅ ᠨᠣᠭᠤᠯᠤᠨ ᠪᠢ ᠨᠣᠭᠤᠯᠤᠭᠤᠨ ᠪᠢ ᠪᠣᠭᠤᠯᠤᠨ ᠪᠡᠷ ᠪᠣᠭᠤᠰᠤᠨ ᠪᠣᠷᠤᠭᠤᠨ ᠪᠢᠷᠠ ᠪᠡᠷ ᠨᠠᠮᠠᠭ ᠪᠡᠷ ᠪᠣᠭᠤᠯᠤᠨ ᠪᠣᠭᠤᠯᠠ ᠪᠣᠭᠤᠯᠤᠨᠤᠭᠤᠯᠠ ᠨᠠᠭᠤᠯ ᠨᠠ ᠰᠢᠭᠤᠯᠤᠭᠤᠯ ᠨᠢᠭᠤᠯᠠ ᠪᠣᠭᠤᠯᠠ ᠰᠢᠭᠤᠯᠤᠨ ᠪᠣ ᠰᠢᠭᠤᠯᠠ ᠪᠣ ᠨᠢᠭᠤᠷᠤᠨ ᠨᠠᠭᠤᠯᠤᠨ ᠰᠢᠭᠤᠯᠤᠨ ᠯᠠ ᠨᠣᠭᠤᠯᠤᠭᠤᠯᠤᠨ ᠪᠡᠷ ᠄ ᠨᠣᠭᠤᠯᠤᠨ ᠪᠣᠭᠤᠨ ᠪᠢᠷᠡᠨ ᠨᠠᠮᠠ

ࡅࡌࡀࡔࡀࡌ ࡍࡄࡉࡓࡀ ࡉࡄࡀࡁ ࡅࡌࡀࡔࡀࡌ ࡅࡌࡀࡔࡌࡀࡔࡀ ࡅࡌࡄࡉࡓࡌ
ࡅࡍࡀࡋࡉࡌ ࡍࡉࡏࡁ ࡌࡅࡀ ࡌࡉࡍࡄࡀࡋࡀࡁ ࡉࡄࡀࡁ ࡎ
ࡀࡍ ࡍࡋࡀࡁ ࡍࡋࡀࡁ ࡍࡋࡀࡁࡉࡌ ࡅࡌࡀࡍࡉࡄࡌ ࡅࡁ ࡀ
ࡅࡌࡀࡅࡌࡀࡌ ࡅࡌࡄࡉࡓࡀ ࡍࡄࡉࡓࡀ ࡍࡏࡌࡀࡄࡌ ࡅࡌࡀࡍࡄࡌ
ࡅࡄࡉࡓࡀ ࡍࡀࡋࡀࡋࡀࡁ ࡅࡍࡀࡌࡀࡋࡀࡁ ࡅࡌࡀࡍࡄࡀࡁ
ࡅࡌࡄࡉࡓࡄࡉࡀ ࡅࡌࡉࡍࡀࡁ ࡍࡀ ࡅࡌࡀࡁ ࡅࡁ ࡀࡌ
ࡅࡌࡀࡋࡄࡍࡀࡁ ࡍࡀࡌࡀࡁ ࡉࡌࡀࡁ ࡌࡀࡀ ࡅࡌࡉࡌࡀࡌ ࡍࡏࡀࡌ
ࡄࡉࡓࡄࡉࡓࡀ ࡌࡀࡅࡌࡀࡁ ○ ࡍࡋࡀࡁ ࡅࡌࡀࡔࡀࡌ
ࡍࡄࡉࡓࡀ ࡅࡉࡀ ࡍࡌࡀࡌࡀࡁ ࡍࡏࡍࡉࡁ ࡀ ࡅࡌࡀࡅࡄࡍࡀࡄࡌ
ࡅࡁ ࡅࡍࡀࡄࡉࡓࡀ ࡅࡍࡏࡁ ࡅࡉࡄࡁ ࡄࡀࡋࡄࡉࡓࡀ ࡍࡅࡁ ࡍࡄࡉࡓࡀ
ࡁ ࡅࡌࡀࡌ ࡀ ࡅࡌࡀࡅࡌ ࡄࡍࡁ ࡌࡀࡌࡀࡌ ࡌࡉࡌࡀࡁ ࡅࡉࡄࡌ
ࡅࡌࡀ ࡄࡌࡀࡌ ࡍࡀࡋࡄࡉࡓࡀ ࡍࡄࡉࡓࡀ ࡍࡌࡌ ࡌࡌ ࡍࡌࡉࡌ
ࡉࡌࡌ ࡌࡀ ࡄࡌࡀ ࡌࡁ ࡍࡄࡌࡀࡌ ࡍࡌࡌ ࡌࡀ
ࡄࡌࡉࡀࡋࡀࡁ ࡅࡉࡌ ࡍࡀࡌࡀࡁ ࡍࡀࡅࡁ ࡅࡏࡌࡏࡁ ࡅࡌࡀࡅࡌࡀ
ࡅࡁ ࡌࡌ ࡍࡀࡌࡀࡌ ࡄࡍࡁ ࡅࡌࡀࡍࡅࡁ ࡅࡉࡏࡄࡉࡓࡀ ࡄࡀࡋࡌࡀࡁ
ࡍࡁ ࡍࡌࡉࡄࡉࡌ ࡅࡌࡀࡍࡅࡌࡀ ○ ࡄࡍࡀ ࡅࡍࡀࡌ ࡍࡀࡏࡌࡌ
ࡉࡌࡌ ࡉࡁ ࡅࡌࡏࡄࡉࡄࡌ ࡅࡌࡀࡍࡀ ࡍࡄࡉࡍࡌ ࡍࡋࡀࡍࡌࡌ
ࡄࡁ ࡅࡌࡀࡌ ࡌࡌ ࡍࡄࡉࡓࡀ ࡅࡀ ࡅࡌࡉࡋࡄࡀ ࡌࡀࡀ
ࡍࡏࡄࡌ ࡅࡌࡉࡌࡌ ࡍࡄࡉࡌ ࡉࡌࡀ ࡅࡌࡌ ࡍࡀࡌࡀࡁ ࡍࡀࡅࡁ
ࡅࡌࡄࡉࡌࡀࡋࡀࡏࡁ ࡅࡌࡀࡅࡌࡀ ࡅࡌࡌ ࡏࡌࡌ ࡅࡌࡀࡁ ࡌࡌࡅࡌࡀ
ࡋࡀࡏࡁ ࡉࡌࡀࡁ ࡌࡀࡀ ࡅࡌࡀࡌ ࡍࡌࡀࡌࡀ ࡍࡄࡉࡓࡀ
ࡄࡉࡀ ࡍࡌࡀࡌ ࡄࡄࡌࡀ ࡍࡄࡉࡌ ࡉࡌࡀ ࡅࡌࡌ ࡉࡍࡄࡌࡀ
ࡅࡌ ࡄࡌࡀࡍࡅࡌ ࡄࡍࡄࡉࡓࡀ ࡅࡌࡀࡅࡄࡉࡓࡀ ࡅࡉࡍࡄࡉࡋࡀࡁ

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ࡌࡀࡌࡋࡀ ࡍࡅࡄࡓࡀ ࡁࡉࡀࡓࡃࡀ ..

ࡅࡌࡀࡌࡋࡀࡋࡀ ࡁࡌࡀࡋࡊࡀ ࡃࡍࡉࡄࡀࡋ .. ࡌࡀࡌࡋࡀ ࡌࡀࡋࡊࡀ ࡌࡀࡌࡋࡀࡋ .. ࡌࡍࡄࡀࡓࡀ ࡅࡄࡀࡉࡀ ࡃࡀࡉࡀ ࡌࡀࡋࡀࡋ .. ࡅࡀࡃࡀ ࡅࡄࡅࡌࡀࡉࡀ ࡅࡌࡀࡌ ࡍࡌࡀࡋ .. ࡉࡌࡀࡌࡀࡓ ࡁࡌࡉࡄࡀࡓ ࡅࡄࡀࡉࡀ ࡉࡌࡀࡌࡀࡓ .. ࡁࡌࡀࡋࡀ ࡁࡌࡉࡍࡀࡌࡀ ࡔࡌࡀࡓ ࡁࡍࡀࡉࡀ .. ࡅࡌࡀࡋࡀࡍࡉࡀࡋ ࡌࡍࡉࡌࡀࡋ .. ࡔࡌࡀࡓ ࡌࡀࡌࡀࡌ ࡅࡌࡀࡌࡀࡓࡀࡉࡀ .. ࡌࡍࡄࡀࡓࡀ ࡅࡄࡀࡉࡀ ࡃࡀࡉࡀ ࡅࡌࡀࡓ ࡉࡌࡀࡋ .. ࡌࡀࡌࡍࡉࡀࡓ ࡅࡄࡉࡀࡓ ࡌࡀ ࡌࡍࡄࡀࡓࡀ ࡅࡄࡀࡉࡀ .. ࡅࡄ ࡌࡀࡌࡀࡋࡀࡍࡀ ࡅࡄࡀࡌࡀࡓ .. ࡌࡀࡌࡀࡋ ࡌࡀࡌࡀࡓ ࡌࡓ ࡌࡀ ࡌࡀࡌࡀࡌ ࡌࡀ .. ࡅࡌࡀࡌࡀࡓ ࡔࡌࡀࡌ ࡍࡀࡉࡀ ࡍࡀࡓࡀࡉࡀ .. ࡍࡀࡌࡀࡀࡌࡓ ࡅࡄࡀࡌࡀࡋࡀ .. ࡔࡋࡌࡀ ࡌࡀࡌࡀࡌࡀࡓࡀ ࡅࡌࡀࡌ ࡔࡀࡍࡀ .. ࡌࡀ ࡁࡓࡀ ࡔࡉࡄࡀࡋࡀ ࡌࡌࡀࡓࡉࡀࡓ .. ࡌࡀࡋࡀࡋࡀࡋ ࡅࡌࡀࡀࡍࡉࡀࡋ .. ࡀࡓࡀࡌࡀࡌࡀࡋ ࡌࡀࡌࡀࡓ ࡌࡓ .. ࡌࡀ ࡀࡌࡀࡌࡀࡓ ࡅࡀࡌࡀࡓ .. ࡅࡌࡀࡌࡀ ࡔࡀࡌࡀ .. ࡌࡀ ࡌࡍࡉࡌࡀࡋࡀࡉࡀ .. ࡁࡌࡀࡋࡀࡌࡀࡋ ࡅࡄ ࡌࡀࡌࡀࡌ ࡌࡓ .. ࡌࡀࡌࡀࡋࡀ ࡅࡌࡀࡋࡀ ࡌࡀࡌࡀࡋࡀࡓ .. ࡔࡀࡌࡀࡌ ࡁࡌࡉࡌࡀࡓ ࡁࡌࡀࡓ ࡌࡀࡌࡀ .. ࡔࡀࡌࡀࡋࡀࡓ ࡔࡌࡀ ࡌࡀࡌࡀࡌࡀࡓ .. ࡅࡌࡀࡌࡀࡌ .. ࡌࡀࡌࡍࡀࡉࡀࡓ ࡌࡀࡌࡀࡌࡀࡌ ࡌࡓ ࡌࡀ ࡌࡍࡄࡀࡓࡀ ࡅࡄࡀࡉࡀ .. ࡌࡍࡄࡀࡓࡀ ࡌࡀࡌ ࡌࡀࡓ ࡌࡀࡌࡀࡋࡀ ࡌࡀ .. ࡅࡄࡌࡀࡌ .. ࡌࡀࡋࡀ ࡉࡌࡀࡓࡀ ࡅࡌࡀࡌࡀࡌࡀ .. ࡅࡌࡀ ࡁࡌ ࡁࡌࡀࡓ ࡁࡌ ࡌࡀࡌࡀࡌࡓ ࡌࡀࡋࡀ .. ࡌࡀࡌ ࡀࡌࡀࡌࡀࡌࡀࡓ ࡔࡋࡀࡌࡀࡓ .. ࡌࡀࡌࡀࡌࡓ ࡌࡀ ࡀࡌࡀࡌࡀࡌࡓ ࡔࡋࡀࡌࡀࡌࡀࡓ .. ࡔࡀࡋࡀ ࡀࡌࡀࡌࡀ ࡅࡌࡀࡌࡀࡌࡀࡓ .. ࡀࡌࡀࡌࡀ ࡌࡀࡌࡀࡌࡓ ࡅࡌࡀࡌࡀࡋ ࡉࡌࡀ .. ࡌࡀࡌࡀࡋ ࡔࡌࡀࡓ ࡅࡌࡀࡌࡀࡋࡀ .. ࡉࡌࡀࡌࡀ ࡔࡀࡋࡀ ࡀࡌࡀࡌࡀࡓ .. ࡅࡄ ࡅࡌࡀࡌࡀࡓ

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ࡅࡌࡏࡅࡃࡉ ࡁࡄ ࡍࡉࡔࡌࡕࡄ .. ࡍࡐࡒࡕ ࡁࡉࡁࡕ ࡁࡄ
ࡁࡉࡔࡉࡄ ࡐࡀࡎ .. ࡔࡀࡋࡉࡌ ࡁࡐࡌ ࡉࡀࡎࡀ ࡅࡃࡓࡉࡍࡄ ..
ࡉࡃࡍࡀ ࡎࡄࡀ ࡅࡀࡋࡐࡀ ࡔࡍࡔࡉࡁ .. ࡁࡓࡉࡁ ࡅࡀࡉࡃࡌ ࡐࡃࡌ
ࡍࡃࡍࡀࡋ ࡉࡍࡃࡄ .. ࡍࡉࡃࡍࡀ ࡅࡌࡓࡃࡀ ࡍࡋࡍࡄ .. ࡍࡌࡃࡓࡃࡌ
ࡍࡌࡃࡓࡃࡁ ࡅࡌࡃࡄࡍࡄ .. ࡐࡉࡎࡋࡀ ࡉࡍࡃࡄ ࡐࡃࡓࡃࡍࡀ ..
ࡁࡍࡉࡃࡄ ࡉࡃࡔࡋࡍࡄ ࡅࡉࡔࡌࡄ .. ࡍࡌࡃࡁ ࡉࡍࡀࡃ ࡍࡋࡀ
ࡉࡌࡃࡓࡉࡋࡀࡌ .. ࡅࡀࡋࡁࡉࡔࡕࡀ ○ ࡐࡃࡓࡃࡍࡀ ࡍࡉࡃࡍࡀ ࡅࡄࡉࡀ ..
ࡅࡌࡓࡃࡉࡁ ࡅࡏࡃࡉࡌ ࡍࡌࡓࡃࡎࡀࡌ .. ࡐࡌࡍࡀࡐ ࡐࡃࡁ
ࡁࡃࡔࡌ ࡐࡌ ࡐࡉࡃࡍࡃࡀ ࡀ .. ࡅࡄࡍࡃ ࡔࡋࡀ ࡌࡓࡉࡌ ࡐࡌ ..
ࡅࡌࡍࡀࡐࡁ ࡔࡋࡀ ࡅࡉࡃ ࡅࡃࡄࡍࡀ .. ࡍࡌࡃࡌ ࡁࡌࡓࡄࡀ ࡍࡌࡍࡍࡕࡀ
ࡅࡉࡃࡓࡃࡌ ࡁࡌ .. ࡉࡎࡃࡁ ࡅࡉࡄࡁ ࡁࡋࡃࡉࡃࡕࡀ .. ࡍࡐࡍࡌࡃࡌ
ࡁࡌࡓࡄࡀ ࡌ ࡔࡁ ࡁࡌࡍࡌࡕࡀ .. ࡐࡌࡉࡕࡀ ࡍࡐࡍࡌࡃࡌ ࡃ ࡅࡉࡃ
ࡁࡎࡉࡃࡌ .. ࡐࡌ ࡔࡁ ࡐࡌࡅࡆࡌ ࡌࡌ ࡅࡌࡃࡓࡉࡌࡉࡌࡕࡀ ..
ࡔࡏࡃࡌ ࡍࡌࡃࡁ ࡁࡌ ࡉࡃࡔࡋࡍࡃࡄ .. ࡍࡌࡐࡀࡌ ࡁࡎࡃࡁ
ࡅࡉࡃࡓࡃࡌ ࡁࡁ .. ࡅࡌࡍࡌࡕࡀ ࡀࡌࡐࡀࡌ ࡍࡉࡃࡍࡀ ࡅࡄࡉࡀ ..
ࡉࡌࡍࡌ ࡁࡎࡉࡃࡌ ○ ࡁࡌࡃࡌ ࡅࡉࡓࡌࡀ .. ࡁࡎࡓࡃࡄ
ࡋࡁ ࡁࡌ ࡍࡌࡃࡄࡐࡉࡋࡁ .. ࡅࡌࡓࡃࡌ ࡔࡍࡌࡍࡐࡉࡓࡌ
ࡓࡓࡅࡓࡁ .. ࡍࡌࡐࡀࡌ ࡍࡌࡍࡀࡌ ࡅࡌࡋࡍࡀࡌ ..
ࡌࡓࡁ ࡍࡉࡃࡓࡃࡁ ࡁࡌࡔࡀࡌ .. ࡔࡐࡃࡌࡓࡌ ࡔࡏࡃࡌ ࡍࡌࡃࡌ
ࡁࡁ ࡉࡃࡔࡋࡐࡁ .. ࡐࡉ ࡏࡃࡅࡄࡁ ࡐࡀࡎ ࡐࡃࡋࡍࡄ ..
ࡔࡋࡀ ࡁࡎࡁ ࡅࡌࡉࡃࡌ .. ࡅࡉࡃ ࡅࡌࡋࡃࡌ ࡃ ࡅࡉࡃ
ࡔࡌࡃ .. ࡌࡃࡁ ࡐࡃࡍࡁ ࡐࡌࡍࡌ .. ࡁࡎࡃࡌ ࡅࡉࡃࡕࡀ
ࡅࡄࡉࡉࡀ ࡆࡀࡊࡉࡍ ..

ࡅࡌࡀࡍࡃࡀࡋࡊ ࡉࡌࡉ ࡅࡌࡄࡃࡌࡓ ࡁ .. ࡍࡄࡅࡓࡀ ࡅࡆࡉࡅࡀ ࡓࡁࡄࡀ ࡎࡏࡁࡌ ࡑࡃࡌࡀ ..
ࡁࡉࡎࡋࡌࡋࡀ ࡉࡁ ࡓࡌࡃࡄࡃࡌ .. ࡁࡁࡉࡓࡉࡌ ࡌࡓ ࡉࡌࡎࡁ ࡑࡎࡀ ..
ࡍࡄࡅࡓࡀ ࡅࡆࡉࡅࡀ ࡍࡃࡎࡀ ࡍࡌࡓࡅࡓࡁ .. ࡍࡌࡉࡁ ࡑࡌࡓࡉࡁ
ࡉࡎࡄࡌࡁ .. ࡅࡌࡉࡓࡌࡁ ࡉࡌࡋࡀ ࡍࡋࡄࡌࡋࡀ ࡁࡓࡉࡁ .. ࡍࡓࡌࡁ
ࡎࡑࡌࡓࡁ ࡑࡉࡃࡌ .. ࡍࡌࡎࡅࡁ ࡄࡀ ࡓࡏࡓࡉࡋࡊࡁ ..
ࡓࡉࡃࡌࡁ ࡑࡌࡓࡓࡁ ࡉࡃࡌ ࡁࡓࡄࡃࡌ .. ࡎࡏࡄࡁ
ࡄࡀ ࡅࡌࡄࡌࡑࡌ ࡃࡁ .. ࡍࡉࡌࡌ ࡍࡉࡃࡎࡀ ࡅࡆࡉࡅࡀ ࡅࡌࡄࡌࡌ ࡁࡁ ..
ࡍࡌࡃࡌࡋࡌ ࡍࡄࡅࡓࡀ ࡅࡆࡉࡅࡀ ○ ࡁࡎࡉࡌ .. ࡎࡏࡄࡁ ࡄࡀ
ࡁࡌࡋࡌࡌ ࡌࡁ .. ࡓࡌࡍࡋࡌࡁ ࡉࡅࡏࡁ ࡅࡉࡋ ࡅࡌࡋࡃࡌࡌ ..
ࡃࡓࡉࡁ ࡁࡎࡃࡁ ࡓࡉࡓࡉࡃࡌ ࡁࡁ .. ࡁࡎࡌࡌ ࡅࡉࡋࡃࡌࡀ
ࡍࡏࡓࡉࡋࡌ .. ࡍࡄࡅࡓࡀ ࡅࡆࡉࡅࡀ ࡍࡃࡎࡀ ࡍࡌࡄࡓࡉࡋࡊ .. ࡁࡎࡌ
ࡁ ࡎࡄࡁ ࡁࡁࡉࡃࡌ ࡉ. ࡍࡌࡑࡋࡌ ࡍࡏࡁ ࡑࡃࡌࡀ
ࡍࡌࡑࡌࡋࡊ .. ࡍࡉࡌࡌ ࡁ ࡍࡓࡉࡁ ࡑࡌࡓࡄࡌࡁ ࡉࡌࡋࡀ ..
ࡍࡓࡌࡁ ࡁࡌࡓࡉࡋࡌ ࡎࡄࡎࡁ ࡍࡌࡉ .. ࡅࡌࡄࡌࡌ ࡉࡌࡌ ࡍࡌࡃࡌ
ࡁࡁ ࡍࡌࡋࡋࡎࡌ .. ○ ࡉࡃࡎࡁࡉࡓࡉࡃࡌ ࡉࡌࡋࡀ ࡋࡊࡌࡃࡌ
ࡁ .. ࡎࡎࡀ ࡓࡏࡃࡓࡁ ࡍࡌࡏࡌࡏࡁ .. ࡉࡎࡄࡌࡁ
ࡅࡌࡋࡊࡄࡌࡀ .. ࡎࡑࡌࡉࡃࡎࡀ ࡑࡌࡋࡌ ࡓࡄࡀ ࡉࡃࡌࡓࡋࡊࡌࡀ ..
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ࡎࡏ ࡅࡉࡋࡌ ࡁࡌ .. ࡁࡎࡓࡁ ࡎࡌࡓࡉࡄࡀ ࡁࡑࡃࡋ ࡁࡁ ..
ࡓࡉࡑࡌ ࡎࡏࡃࡎࡓࡄࡀ ࡍࡌࡓࡉࡋࡊࡌ .. ࡍࡌࡓࡉࡍࡃࡌࡁ ࡁࡃࡓࡄࡀ
ࡉࡌࡁ ࡍࡌࡎࡋࡓࡉࡃࡌ ࡁࡁ .. ࡎࡓࡉࡋࡎࡌ ࡍࡌࡓࡅࡓࡁ ࡉࡎࡁ
ࡉࡌࡄࡁ .. ࡁࡋࡉࡁࡎࡏࡏࡁ ࡓࡌࡓࡌ ࡉࡌࡎࡀ ࡅࡌࡋࡊࡄࡌࡀ

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ࡀࡄࡔࡌࡋࡀࡌ ࡌࡌࡎࡀࡋࡀࡌ ࡅࡕࡋࡅࡌ ࡆࡉࡅࡀ ࡉ ࡎࡄࡓ ࡀࡓࡉࡄࡁ

ࡅࡄࡅ ࡌࡀࡌࡓ ࡌࡓ ࡉ ࡎࡄࡃࡓ ࡀࡃࡉࡎࡉࡁ ࡌࡃࡉࡄࡓ ࡉࡌࡋࡀ ࡌࡍࡁ ࡉ

ࡄࡎࡄࡃࡓ ࡄࡃࡋࡀ ࡄࡉࡉࡀ ࡌࡅࡅࡄࡌࡀ ࡉ ࡄࡌࡎࡀࡋࡀࡌ ࡀࡌࡃࡓࡉࡃࡓ ࡁ

ࡅࡄࡅ ࡀࡋࡌࡁ ࡉ ࡌࡃࡌࡀ ࡄࡉࡃࡎࡋࡁ ❖ ❖ ❖

ࡌࡃࡓࡄࡉ ࡅࡉࡄࡓࡉࡀ ࡅࡉࡃࡓࡉࡃࡎࡀ ࡌࡀࡓࡉࡁ ࡌࡀࡓࡉࡁ ࡉࡁ

ࡅࡄࡋࡉࡁ ࡅࡄࡅ ࡏࡋࡊࡎࡀ ࡄࡉࡉࡀ ࡀࡌࡓ ࡉࡃࡌࡀ ࡄࡉࡃࡀࡓࡉࡃࡓ ࡌࡓ

ࡀࡌࡉ ࡎࡓࡉࡎࡓ ࡀࡌࡉࡌࡓ ࡌࡃࡋࡃࡓ ○ ࡎࡌࡏࡃࡓ ࡀࡌࡃࡄࡋࡌࡁ

ࡌࡀࡓࡉࡁ ࡎࡉࡋࡊࡁ ࡄࡉࡎࡓࡅࡌࡓ ࡎࡉࡎࡀࡌ ࡎࡌࡁ ࡅࡄࡋࡏࡁ

ࡄࡃࡋࡃࡓࡅࡃࡀࡌ ࡎࡏࡃࡀࡌ ࡀࡌࡃࡓࡃࡌࡀ ࡉࡌࡃࡎࡃࡌࡀ ࡎࡋࡊࡁ

ࡉࡌࡎࡓࡋࡊࡌࡁ ࡀࡌࡃࡄࡉࡃࡓࡄࡃࡓ ࡀࡌࡃࡄࡋࡌࡓࡁ ࡄࡃࡎࡀ

ࡓࡌࡃࡁ ࡌࡌࡃࡓ ࡌࡌࡃࡓࡉࡎࡓ ࡅࡄࡋࡉࡁ ࡎࡌࡌࡃࡎࡓࡁ ࡅࡎࡀ

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ࡌࡀࡓࡉࡁ ࡌࡀࡓࡉࡁ ࡉࡁ ࡅࡄࡋࡉࡁ ࡓࡄࡌࡀࡌ ࡀࡌࡎࡀ

ࡓࡄࡌࡀ ࡓࡉࡄࡃࡎࡀ ࡀࡋࡊࡌࡓ ࡄࡁ ࡄࡃࡎࡁ ࡄࡋࡉࡃࡎࡌࡌࡓ ࡌࡓ

ࡀࡌࡃࡌࡋࡀࡌ ࡀࡌࡉ ࡎࡄࡌࡌࡀ ○ ࡎࡃࡓࡉࡎࡃࡀࡌ ࡄࡎࡁ

ࡁࡄࡀࡉࡋ ࡆࡉࡅࡀ ࡅࡍࡄࡅࡓࡀ ࡓࡄࡃࡄࡌࡃࡓࡉࡎࡓ ࡅࡉࡌࡁ ❖ ❖ ❖

ࡎࡉࡌࡌࡁ ࡀࡌࡃࡓࡉࡌࡎࡀ ࡄࡋࡌࡓ ࡄࡉࡌࡋࡃࡓ ࡉࡃࡓ ࡎࡃࡌࡀ ࡌࡁ

ࡓࡄࡃࡌࡋࡌࡉࡓࡃࡓ ࡀࡌࡓ ࡎࡉࡃࡓࡁ ࡎࡌࡉࡌࡓ ࡀࡌࡓ ࡅࡄࡌࡃࡓࡌࡁ

ࡀࡌࡋࡊࡁ ࡉࡃࡎࡓࡌࡀ ࡎࡁ ࡅࡄࡋࡊࡄࡌࡌࡀ ࡉࡎࡋࡀ (ࡌࡀࡓࡉࡁ)

ࡌࡀࡓࡉࡁ ࡉࡁ ࡅࡄࡋࡉࡁ (ࡄࡓ ࡀࡌࡃࡓࡉࡎࡀ ࡎࡌࡉࡌࡓ ࡄࡃࡌࡁ)

ࡀࡌࡌࡌࡓ ࡌࡃࡏ ࡅࡌࡉࡄࡌࡎࡀ (ࡉ ࡉ ࡀࡌࡉ ࡀࡌࡃࡌࡌࡌࡁ)

ࡌࡃࡓࡄࡉ ࡅࡉࡄࡓࡉࡀ ࡅࡉࡃࡓࡉࡃࡎࡀ ࡌ(ࡓࡓࡉࡁ ࡌࡀࡓࡉࡁ ࡉࡁ)

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ࡌࡀࡔࡀࡌ ࡉࡋࡀࡊࡅࡓࡀ ࡅࡕࡍࡉࡀ ࡔࡋࡀࡌࡀ ࡋࡉࡊ ࡞ ࡅࡌࡀࡄࡌࡀ
ࡀࡌࡓ ࡋࡉࡊ ࡋࡌࡀࡋࡀࡊ ࡞ ࡅࡀࡕࡀ ࡉࡀࡕ ࡌࡓࡀࡕ ࡉࡀࡉࡀ
ࡋࡌࡔࡍࡀ ࡌࡀ ࡞ ࡌࡓࡀࡌࡀ ࡅࡃࡀ ࡂࡉࡀ ࡋࡌࡀࡌࡀ
ࡌࡓࡀ ࡞ ࡅࡀࡕࡀ ࡍࡉࡂࡀ ࡌࡉࡀ ࡔࡋࡀࡌࡀ ࡋࡉࡊ ࡞
ࡂࡉࡀࡕࡀ ࡅࡀࡓࡀࡌࡀ ࡅࡍࡉࡌࡀ ࡌࡉࡀ ࡞ ࡅࡌࡀࡀ ࡌࡍࡀࡕ
ࡍࡀ ࡌࡀ ࡋࡌࡀࡉࡀࡕ ࡞ ○ ࡅࡌࡀࡀࡌࡋ ࡉࡀࡕ
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ࡋࡌࡀ ࡌࡀ ࡞ ࡅࡉࡌࡀࡋࡀࡊ ࡌࡉࡀ ࡌࡉࡍࡀ ࡋ(ࡓࡀ)
ࡋࡋࡀࡀ ࡉࡀࡋࡀ ࡌࡉࡓࡀࡌࡀ ࡞ ࡌࡓࡀࡌࡀ ࡅࡀࡍࡀࡕ
ࡍࡀ ࡌࡌࡋࡉࡀࡕ ࡞ ࡔࡋࡀࡌࡀ ࡔࡌࡔࡀ ࡋࡌࡀࡌࡀ
ࡉࡀࡌࡋࡀࡕ ࡞ ࡂࡋࡉࡀࡍࡀࡕ ࡅࡀࡕࡀ ࡂࡌࡋࡀࡌࡀ
ࡂࡓࡀ ࡞ ࡅࡍࡀࡌ ࡂࡋࡋࡀࡌࡀ

ࡍࡋࡀࡋ ࡉࡀࡋࡀ ࡞ ࡔࡋࡌࡀ ࡅࡉࡀࡌࡀࡓࡅࡌࡀࡕ
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ࡌࡓࡀ ࡉࡀࡋࡀ ࡞ ࡅࡋࡀࡌࡀࡋࡀ ࡉࡀࡋࡀ ࡅࡀࡕࡀ ࡋࡌࡀ
ࡋࡀ ࡞ ࡂࡓࡀࡕ ࡌࡍࡉࡀࡕ ࡅࡌࡌࡀࡓࡀ ࡞
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ࡋࡋࡀࡀࡓࡌࡀ ࡂࡋࡉࡀࡍࡀ ○ ࡋࡌࡋࡌࡀ ࡋࡌࡀࡋࡀࡊ
ࡅࡌࡋࡀࡓࡌࡀ ࡌࡀ ࡞ ࡋࡌࡉࡌࡀ ࡂࡋࡉࡀࡍࡀࡕ
ࡋࡌࡌࡀ ࡂࡀ ࡞ ࡋࡌࡀࡌ ࡌࡌࡀࡉࡌࡀ . . . .
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ܢܡܫܡܥ ܫܡܥܘܢ ܡܠܐܡ .

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ܢܡܫܝܚܐ ܝܫܘ ܡܪܝܢ ܕܝܫܘܥ . ܕܡܫܒ ܡܡܪ ܡܡܪܝܡ

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. . . . ܣܠܡܝ . ܘܡܠܟ ܕܡܪܝܢ ܡܢ ܡܡܠܟܘܬ ܚܡ . ܢܡܝܫܐ ܡܢ

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ܘܡܢ ܢܡܪ ܡܢ ܡܡܪ ܚܢܫܢ . ܘܡܢܝ ܡܪܝܢܘܬܐ

(ܡܘ)ܫܡܫ ܡܪܝܢ ܚܢܢܝܫܐ . ܡܪܝܡ ܕܫܝܚܐ

ܢܡܪܝܫ ܕܡܫܝܚܘܬܐ ܚܡܪܝܡ ܕܡܢܢܡܫ ܀

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ܢܡܫܡܥ ܘܡܠܟܘܢ ܝܫܘ ܡܢܐ ܡܢܫܘ ܀ ܀ ܀

(ܢܡܝ) ܢܡܫܡܫ ܝܫܘܥ ܕܡܫܝܚܐ ܣܡܫܝܚ ܣܢ ܡܐ

(ܕܚܢ ܡܢܘ)ܫܡܠܟܘܬܐ ○ ܣܡܫܝܚ ܣܡܪܝܡ ܚܢ

(ܕܝܫܘܥܐ ܡܘ)ܫܝܚܡ ܚܢ ܡܢܝܡ ܡܢܐ ܢܡܫܡܠܟ .

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. . . . ܣܝܫܠܟܘܬܐ ܝܫܘܥ

. . . . ܡܢ ܡܢܐ . ܝܫܘ ܡܪܝܫ

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Приложеніе первое.

Пујан äвірмäк.

Благословленіе.

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Приложеніе второе.

Suvarṇa Prabhāsa.

Фрагменты изъ недостающей въ главной рукописи книги I. Изъ другой привезенной С. Е. Маловымъ рукописи 4 М.

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Списокъ исправленій орѳографическихъ неточностей, пропусковъ, лишнихъ словъ, опечатокъ и ошибокъ рукописи *.

1) *Крупныя цифры* обозначаютъ страницы печатнаго текста. *мелкія* — строчки на нихъ. 2) Въ этомъ спискѣ отпечатаны только исправленныя слова и для болѣе точнаго обозначенія ихъ прибавлены къ нимъ часто сосѣднія слова. Только въ нѣкоторыхъ случаяхъ приводится ошибочное слово и послѣ него исправленное, причемъ между ними вставлена буква «ч.» («слѣдуетъ читать»). 3) Слова, слѣдующія за крупными цифрами, указываютъ на неточности въ пагинаціи. Для указанія словъ или слоговъ, пропущенныхъ или лишне отпечатанныхъ, приведены всегда сосѣднія слова въ такомъ порядкѣ, что всѣ исправленія ясны безъ всякаго другого обозначенія. 4) Слова, подлежащія исключенію, снабжаются въ рукописи рядомъ точекъ на правой сторонѣ; когда же такія слова считаются невѣрно вычеркнутыми и поэтому отпечатаны въ нашемъ текстѣ, то они здѣсь приведены съ точками на правой сторонѣ. 5) Предъ ошибочно писанными словами рукописи ставятся въ этомъ спискѣ буквы «р. о.» («въ рукописи ошибка») и за ними слѣдуетъ ошибка оригинала, если она исправлена въ текстѣ, въ противномъ случаѣ вставлено подъ «р. о.» еще «ч.» («слѣдуетъ читать»).

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* При вторичномъ сравненіи печатнаго текста съ оригиналомъ во время составленія перевода и при исправленіи словаря я убѣдился, къ своему сожалѣнію, что въ печатномъ текстѣ оказалось по моей винѣ значительное число неточностей и опечатокъ, и что ошибки рукописи отчасти исправлены безъ всякаго указанія, а другія ошибки не исправлены. Поэтому мы послѣ пріѣзда С. Е. Малова изъ Средней Азіи, еще разъ совмѣстно и отдѣльно тщательно сравнивали печатный текстъ съ рукописью и отмѣтили самыя незначительныя неточности. Если читатель исправитъ по сему списку печатный текстъ, то онъ будетъ имѣть передъ собою точную копію рукописи. Только въ текстахъ нѣкоторыхъ dhāraṇī, писанныхъ красной тушью, и въ текстѣ I книги (прибавленіе второе), писанномъ бѣлой краской на черной бумагѣ, имѣются иногда мѣста, до того испорченныя, что нельзя поручиться за вѣрность разбора. В. Р.

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Дополненіе къ предисловію.

Между различными фрагментами уйгурскихъ текстовъ, привезенными С. Е. Маловымъ, находятся четыре цѣльныхъ листа и пять фрагментарныхъ, лѣвая половина которыхъ болѣе или менѣе оторвана. Сразу видно, что они части одной рукописи, писанной бѣлой краской на черномъ грунтѣ. Буквы частью, особенно на краяхъ, почти совсѣмъ стерты, такъ что разборъ ихъ крайне затруднителенъ. Когда печатаніе текста настоящаго изданія было доведено до VII книги, я лѣтомъ 1915 года приступилъ къ дешифрированію этихъ фрагментовъ и скоро убѣдился, что языкъ и ороографія ихъ, также какъ и способъ изложенія вполнѣ сходны съ уйгурскимъ текстомъ Suvarṇaprabhâsa. На лѣвой половинѣ, на передней сторонѣ цѣльныхъ листовъ читалось на первой строкѣ нумерація «первая (часть)» и числа: «(листъ) двадцать пятый» до «(листъ) двадцать осьмой», содержаніе же ихъ совпадало съ выдержками изъ I книги Suvarṇaprabhâsa, сообщенными Râjendralâla Mitra въ его книгѣ «The sanscrit buddhist litterature of Nepal», Calcutta 1882, p. 242.

Осенью того же года мнѣ удалось при любезномъ содѣйствіи профессора А. И. Иванова точно опредѣлить мѣста китайскаго текста этой сутры, съ которыми всѣ эти фрагменты вполнѣ совпадаютъ.

Описаніе рукописи фрагментовъ.

Бумага рукописи склеена изъ четырехъ слоевъ очень тонкой китайской бумаги, внутренніе два слоя изъ желтой, наружные изъ синей бумаги, длина листовъ 59 сант., ширина 23¾ сант. На разстояніи 4 сант. отъ лѣваго края прямоугольникъ (длиной 49 сант. и шириной 16 сант.), покрытый слоемъ черной туши,

окаймленной толстой желтоватой линіей. На лѣвой сторонѣ передней страницы каждаго листа проведена параллельно, въ разстояніи 1 сант. отъ лѣваго края, вторая желтоватая линія и между этими линіями помѣщается нумерація листовъ. На черныхъ прямоугольникахъ помѣщаются на передней сторонѣ 23 и на задней 24 строки, писанныя бѣлой (серебряной?) краской; они теперь такъ стерты, что кажутся темно-сѣрыми и только читаются, потому что буквы совершенно безъ блеска, между тѣмъ какъ черный грунтъ блеститъ. Поправки и вставки между строками писаны киноварью. Буквы писаны художественнымъ почеркомъ. На серединѣ шестой строчки слѣва и на седьмой справа нарисованы красноватой краской два маленькихъ концентрическихъ круга.

Я отпечаталъ всѣ фрагменты въ порядкѣ китайскаго текста, прибавивъ въ скобкахъ послѣ нумераціи А. I. страницу соотвѣтствующую китайскому тексту. Перечень бодисатвъ обозначенный въ берлинской рукописи на оборотной сторонѣ «(bašt) inçi ülüs tört» (F. W. K. Müller, Uigurica, pg. 19) слѣдуетъ вставить тотчасъ послѣ втораго фрагмента (А. I. 4 b).

Слѣдуетъ еще отмѣтить, что ошибочно отпечатанные листы А. I. 47 и А. I. 48 (стр. 127—130) слѣдуетъ считать за А. VI. 21 и 22, поэтому слѣдуетъ вычеркнуть примѣчаніе на стр. 440.

В. Радловъ

14 марта 1917 г.

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